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JUNE, 1947

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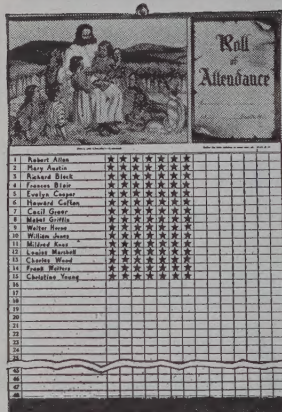
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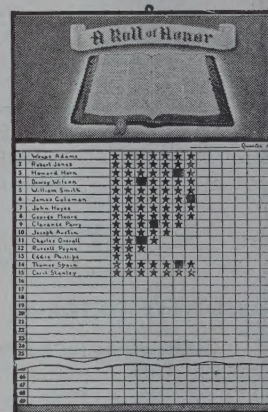
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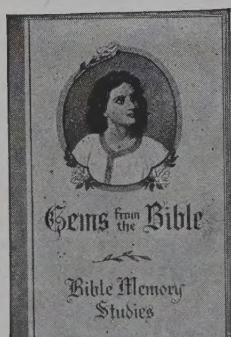
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The State and the Protestant Church

By Roy L. Smith*

IT IS PROBABLY TRUE that there is more confusion as to the exact meaning of "the separation of Church and State" than concerning any other doctrine of American Protestantism, and the proper relationships between the two will never be fully established until Protestants themselves have thought the issue through with great care.

There can be no adequate understanding of the doctrine which does not rest back upon a knowledge of the long struggle by which the Church has emancipated itself from the domination of the State. This is a conflict which has gone on for hundreds of years throughout the Christian world, but the most complete victory in the matter has been achieved in the United States of America.

One of the major reasons for the migration of thousands of the early American colonists was the desire to live in a land where they might enjoy religious freedom, where they would not be called upon to pay taxes for the support of a "state" church with which they were out of sympathy, and where they might be at liberty to evangelize in behalf of their religious beliefs without interference on the part of the State.

In the lands from which they came there were what is known as "state churches." The state levied taxes for the support of the "established Church," and all men regardless of their religious beliefs were required to pay these levies. On the other hand the State reserved to itself the right to appoint or approve the officers and administrators of the Church. By this arrangement the Church exchanged freedom of conscience for economic security.

The American founding fathers, for reasons which were both religious and political, wrote into the constitution of the infant republic the very wise provision that there should be no "established church" which should be supported by the new nation. This meant that the government assumed no responsibility for raising funds for the support of any church; that any church which was able to finance its own affairs was at liberty to do so and would be assured that the government would not attempt to interfere with its internal administration.

The same founding fathers also wrote provisions into the constitution of the young nation which guaranteed to any individual or group the right to criticize the official acts of their government, and the doctrine of "freedom of speech, press, and assembly" is one of the most precious items in our national faith.

To the Church, as to any other group within the nation, there is guaranteed the right to subject the political administration to criticism. Whether the Church does so or not depends upon its desires and its convictions in the matter. It is at this point that a considerable divergence of opinion appears.

According to one extreme interpretation of the "doctrine of separation" the individual Christian is to have nothing whatever to do with the State. He is not to participate in elections, he is never to carry any case into the courts for adjudication, he is to pay his taxes only under protest, and in every way he is to live his life as far apart and as independent of the government as it is humanly possible for him to do. Those who take this position are few in number and for the most part are to be found among small sects which do not exercise much influence on the religious or national life.

According to another interpretation of the doctrine, the Church as such is to have nothing whatever to do with the State. It is never to raise its voice concerning any act of the State, it is never to take issue with or approve of State policies, and it is to divorce itself completely from all questions and problems that arise in connection with the business of governing the people. Those who take this position are seldom altogether logical or consistent in it, for it frequently happens that they are most active in their opposition to the liquor business and most vigorous in making war on it even though such an antagonism requires them to enter very frankly into politics.

There is, however, a third interpretation of the doctrine of "separation of Church and State" which proceeds along an entirely different line. Those who accept this interpretation admit, for instance, the right of the State to tax Church property but they stoutly deny the right of the state to tax any man for the support of any church or church activity. They admit the right of the State to imprison any preacher or church administrator for a violation of the civil law, but they strongly declare his right to express his opinion concerning any act of the government. They will defend to the last limit of their powers the right of the Church to choose its own leadership and administer its own spiritual affairs without any interference whatsoever from the State.

The Church did not surrender its right to express what it believed to be the judgments of God the day its connections with the State were severed. Indeed, its long campaign against the State and in behalf of its own freedom was actuated in large part by its determination to be free to do exactly that thing—to summon the State to judgment.

It is inconceivable that God has no opinion in any situation where a moral issue is involved. If little children are being exploited, if truth is being suppressed, if women are being debauched, if justice is being made merchandise, and if government has become a means of oppressing the people in the interests of the few, God must have reached some judgment in the matter. In such a case the Church can never surrender the right to protest in the name of Christ without surrendering its right to be called Christian.

In doing so, however, let the Church be very sure that it is voicing the judgment of God and not the opinion of the dominant political party, the ruling economic class, or the latest "liberal" who has conceived a short-cut to Utopia.

The great souls and heroes of the past who gave their lives that the Church and the State might be separate did so without the slightest thought that they were promoting a doctrine which would shut the mouth or silence the conscience of the Church. Rather they laid down their lives that the Church might be free to charge any man, any party, or any institution with having sinned against the laws and purposes of God.

* Editor *The Christian Advocate*, Chicago, Illinois

Making movies in vacation church school

By F. B. Smith*

MY OFFICE PHONE rang. "Come at once," exclaimed the voice at the other end of the wire.

"Why? Where?" I asked in surprise.

"To the church. Just imagine, fifteen junior highs are here at our vacation Bible school. You know we didn't prepare for anyone beyond the juniors. We don't know what to do. We need you!"

"I'm on my way," I answered and put aside my unfinished reports and other office work, the aftermath of the close of school.

As I hurriedly drove down to the church, I realized what a challenge a group of young people can be and wondered just where I could fit these junior high students into an organization which we had planned for beginners, primaries, and juniors only.

Our church vacation school had been organized the preceding year and had functioned quite successfully. It was a cooperative missionary effort on the part of four neighboring, down-town, city churches with widely scattered membership, to serve the children living in the area immediately surrounding these same churches.

I met the fifteen boys and girls, who were somewhat disturbed and excited by their new surroundings and my delayed arrival. We soon settled ourselves into a group to discuss what we wanted. It was not long before we decided that a vacation church school should further Bible knowledge. Various ways of acquiring that knowledge were discussed—reading—visualizing—we got no further. There was a clamor of "Movies, movies! Can we make movies?" This was the introduction to two of the most strenuous but profitable weeks I have ever experienced.

That first morning, we decided on the following points. 1. That to make movies, we must understand the characters that we try to portray. 2. Our settings must be accurate if the scenes are to be interesting. 3. An objective of this type requires great cooperation.

The first test came as we began our research. How should we begin to study about our characters? I had had several of these children in my Sunday school classes, but this was the first time I ever saw them turn to the Bible unsolicited.

The last half hour of our morning was spent in organization—a president, vice president and secretary-treasurer were elected. I was delighted when Kendrick was chosen president. The lad came from a home with negligible reli-

gious background. He had rare possibilities and was a real executive. We closed our meeting with plans for the next day and a short period of devotions.

The following day, our group of fifteen had lost six because one of the other leaders wished to increase her group, but three new pupils appeared, so with twelve pupils and two assistants, we started to plan for our first picture. The security of working with the familiar won out and we decided to portray the Nativity scene.

"How shall we proceed?" was promptly answered by "We must study the Gospels!" So twelve boys and girls divided into four groups of three each. Then began an independent study of the Bible for the first time in their lives. Inside of fifteen minutes, the group that had been studying Mark cried out in disgust, "We've been cheated. It doesn't say a thing about his birth!"

"Remember what you found in the second chapter and you may have something to say about our second scene," I suggested.

Soon, the group studying Luke told us that they had found out all about the Nativity. Then we proceeded to discuss organization for making films. It was decided to have a casting committee, a business arrangement committee, one on costumes and a director.

In choosing a director, I imposed my authority for the first and only time and appointed the brightest, though not the most popular, boy to this responsibility. At the close of this session, the devotional period was a natural thing. We had come a long way.

The third day found an augmented group standing in front of the church urging me to come in and see what they had brought. Both the committees on casting and costumes had come with pictures. The pattern of our program had become fixed. There was to be continuous study of the life of Christ. Naturally, it was easy to have devotions by now, but this time the president of the group directed it. The prayer was more meaningful, for twelve-year-old Kendrick suggested that we ought to ask God to help us in our day's work. It was a good suggestion for a boy from a non-church-going family. The closing devotion that day was highlighted by the remark of another youngster, "You kinda talk things over with God before you leave his house."

The day's routine had included committee reports and discussions of the characters to be portrayed. Costumes were collected and the day had ended with plans for the picture to be taken on the fifth day of the school.

On the fourth day, costumes were tried on and we discussed how the characters should walk and act. The actual scenes were rehearsed.

Scene 1 was the assemblage around an improvised well in the shubbery on our church yard. The weary travelers came by in groups to rest and refresh themselves. Then they proceeded to the inn at the other end of the lot and the Innkeeper sent them away.

Possibly the most fruitful discussion was over the manner in which Mary, the expectant Mother, should be treated. "Of course I always give my seat on the street car to a woman like that," one boy volunteered. The ice was broken and there were suggestions that Joseph should act concerned as he escorted Mary. There was no shame in discussing pregnancy—it was an accepted fact. Gone was any idea of boisterousness. Instead, there was purposeful activity. Discipline had ended. We had found our stride.

* Chairman of Board of Christian Education, First Baptist Church, Sacramento, California. Principal of El Dorado School, Sacramento.



Before an actual manger with an abundance of straw the Nativity scene was reconstructed.

On the fifth morning, both boys and girls donned the grease paint, multicolored robes and synthetic beards. They passed and repassed in review before the inexperienced "movie taker," a member of the church whose hobby was photography but whose specialty was stills. Six or eight Kodaks were usually in use and a number of stills were taken of each scene. Then we had our real surprise. Cars had been provided for the group to go to William Land Park, three miles away, for the real manger scene. There, before an actual manger with an abundance of straw, and with real sheep for a background, the Nativity was reconstructed. Our boys and girls behaved like veterans.

The real test came the sixth morning. What should we do next?

"Take movies of Christ healing the sick! of course. Wasn't that the story Mark told so well?" was the immediate response. It caught their imagination. No longer did I lead. I merely held the reins. There was one close call. One of the boys suggested the scene of Christ walking on the water. He had found the right place on the lake in the park! Luckily, the healing scenes were voted much better.

The original cast had nearly all left for vacations, with the exception of the president and the vice president, but new pupils had come, bringing the total to twenty-one.

This time, in arranging for our work, I took out a committee to find a suitable place for Simon Peter's home. We found it in the yard of the toolshed at Sutter's Park. In the meantime, other committees read and studied the biblical accounts of healing, worked on costumes, or passed on the authenticity of what they had collected from pictures.

This time it was necessary to work faster, for I myself had to go to work on my summer job on the ninth day. There were other leaders, but I wanted to see this through.

They could carry on later. It was decided to stage the movie on the eighth day. That left one for practice. We considered special problems.

One was, "Should people try to portray Christ?" Finally, it was decided that one could, but never to show his face. One boy suggested that Christ's hands should tell the story. It was interesting the way this boy used his hands in the picture showing Christ in the Temple.

The seventh day was one of gruelling practice while the eighth was a glorious triumph. As the boys walked in their swishing robes towards Fort Sutter, a car with a middle-west license plate stopped us and asked what company was filming pictures in Sacramento!

"Oh, just one of the small companies," "Simon Peter" answered. "The big ones never leave Hollywood!" Our triumph was complete.

The last day of the school, the children came back and presented tableaux of the various scenes for the closing program. The motion pictures were not developed in time to show, though the pupils were given copies of still pictures. The movies have been used since in church groups to show modern methods in the educational work of the vacation church school.

In summing up, we must acknowledge that there were weak points which were evidently due to the course not having been planned in advance. Still, Christ became real to many of the boys and girls through this new approach to his life and teachings. Youngsters have great possibilities if only we make an intelligent approach to their interests. It takes much time, and though we are willing to be of service, the opportunities so often come when it is inconvenient for us. This was the case last summer but I am surely glad I took the opportunity when it presented itself for I have never felt that I ever accomplished as much before with the same effort.

Want a ride to church?

Western laymen see that people get to Sunday school

By Erle Howell*

AT PORT ANGELES, WASHINGTON, all persons residing within eight miles of the city limits are offered free transportation to Sunday school every week. Five busses, owned by the Local Kiwanis Club, and manned through the cooperation of the city fire department, transport, without cost, two hundred persons weekly to their respective churches.

This project, thought to be the first of its kind in the country, was originated as a private undertaking, in the fall of 1938, by "Nick" Carder, a public-spirited state patrolman. A member of the First Baptist Church of Port Angeles, this man at first used his private automobile to transport children from a suburban community two miles outside the city. Few people in that neighborhood owned cars. The patrolman, learning that some of these boys and girls wished to be in church school, offered to take them.

Shortly, the car proved too small to accommodate those wishing to use it. Appealing to the public for funds to buy a truck, Carder received an immediate and favorable response in the community. In the spring of 1939, he purchased a used bus that had been traded for a new model by a county school district.

This bus becoming inadequate to meet the increased demand for transportation, Carder, again laying his case before the people, asked for aid in purchasing a second one. The response was generous, but before the vehicle could be delivered the patrolman was killed in an automobile accident and his wife seriously injured. Unable to carry on the project, Mrs. Carder asked public-spirited citizens to find a way to continue the enterprise so near her late husband's heart.

The local Kiwanis Club guaranteed funds to see the project through another year, beginning November 1, 1939. In response to an urgent request broadcast by the

club, gasoline dealers donated fuel and oil to keep the two vehicles on the road; supply houses offered parts for repairs; and the Fire Department, whose chief, Clay Wolverton, was a Kiwanian and a member of First Methodist Church, undertook to keep the cars in repair, and to provide competent drivers.

The busses, covering routes east and west of the city, each traveled more than fifteen miles on weekly round trips before and after Sunday school. Any person, regardless of age, residing outside the city, wishing to attend Sunday school or church, was delivered at the door of his house of worship. Members of sixteen congregations, including Protestant, Catholic, Mormon, Christian Science, and Jewish, were among those benefitting by this free transportation.

In the fall of 1940 the Kiwanis Club, undertaking to continue bus service for the churches, led a community-wide campaign to raise funds for a third vehicle and to complete payments on the one purchased the year before. The new machine, used to open a new route to the south of the city, along the foothills of the Olympic Mountains, was soon crowded also. Several adults, availing themselves of transportation, accepted positions as teachers, thus strengthening the schools and their programs.

During the war, the Kiwanis Committee on Boys' and Girls' Work, financed the project through sale of waste paper. By 1945 the project was producing \$200 per month, and in 1946 the net income was around \$7,000. "The debt on the fifth modern bus, purchased by the Club in 1946, is almost paid," declared Clay Wolverton recently. "The present income enables the club to pay in cash the cost of all gasoline, parts, and labor for repairs. Insurance, to protect those using the busses, is also provided from this fund," the committee chairman said.

The Kiwanis Club has made the vehicles available to juvenile organizations throughout the community. The

* First Methodist Church, Seattle, Washington



Kiwanis members and two of the five modern buses now taking people to church; at right, first bus operated by this club.

list of those aided in a single year includes every type of youth service in the county. Boy Scouts were transported to their summer camp on Hood Canal, sixty miles away. A group of Catholic youth was taken twenty miles to a retreat at Lake Crescent. Campfire Girls were driven to their summer camp for ten consecutive days. Members of 4H Clubs of the county rode the free busses to a district conference across Puget Sound. Junior Grangers went by this means to a convention 160 miles distant. Bluebirds, a group of tiny girls, and Girl Scouts were also aided. When the Federal Council of the Churches of Christ in America held its biennial convention at Seattle in early December, 1946, Wolverton drove forty Port Angeles churchmen ninety miles across Puget Sound to attend the Friday

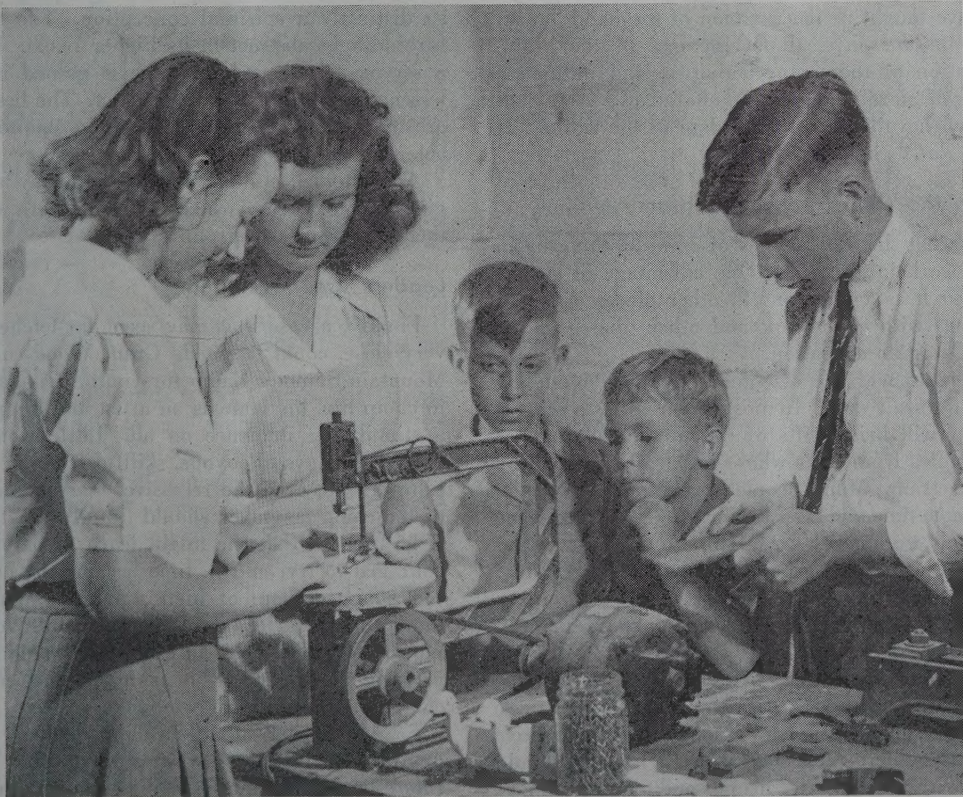
evening banquet, and hear Charles Taft and Pastor Martin Niemoeller.

The first vehicle purchased for this project, when replaced by a new one, was sold to the nearby community of Sequim, to transport children of all faiths to their places of worship there. The second machine is rendering a similar service at Forks, sixty miles west. The people of Ellensburg, two hundred miles over the Cascade Mountains, having heard of the Port Angeles plan, and adapting it to meet their needs, now provide free transportation to boys and girls not otherwise able to attend church school. Kiwanis International has taken cognizance of this achievement, rating it among the finest services rendered by that organization.

A handcraft workshop in the church

How the guidance of creative fingers builds character

By Melvin Dorsett*



Harold L. Phillips

Shop work can be tied up with class work or with service projects.

ONCE UPON A TIME I visited a town in which three years before it had been my privilege to operate a handcraft workshop. In a store window a very nice lamp made from native material caught my eye. On inquiry, I found out about a local craftsman who made such things

* Minister of Education, First Plymouth Congregational Church, Denver, Colorado.

for the market, and about the shop in his barn in which this young man did his work.

I made a visit to the barn. When I saw the worker, I knew him at once. My mind went back over the years to a hesitant lad standing off at the edge of things and watching our church craft shop hum. The boy was afraid to trust himself with a project, fearing that others would

laugh at him. To cover his fear he stoutly maintained that he was not interested. But bit by bit we got him to look at tools, to handle them, to try them out on simple movements where no one was looking. Skill and confidence came slowly but surely. Each successful cut into wood changed and empowered him. Then the emotional tension which had been so apparent at first began to be released. The boy started to feel at home with other boys, finding confidence in their genuine appreciation of his creative work. With them, all was smooth sailing.

Then the mother came asking, "What are you doing with him? He is a changed boy at home." With that the story came out about the adoption of the boy and the hard months that followed when the family could not understand him and win his affection. It was not hard now to help in the adjustment of this home problem. Nor was any of us surprised when the family became part of the church school and of the church. The law of life by which people are attracted to the group which helps them handle their own situations was again at work before my very eyes.

I added another pine knot to my fire of enthusiasm for a craft shop as an educational tool of the church. For here, as in many other places, I had seen at work the wisdom of Froebel when he insisted that all education rests on creative self-activity or self-expression, and the insight of those who have taught us the function of the hand "as an agency alike in the physical development of the brain, the co-ordination of the motor activities, and ultimately in the making of moral and spiritual character." Above all at such times I have learned the wisdom of the words, "If any man will *do* . . . he shall *know*."

The shop in the church school program

Let us see what these principles of good teaching mean when put to work in a church. One advantage of such a shop in a church as against one in other places is that it can be tied up with class work and other phases of the program of Christian education.

Usually we start with a not-so-good room of the church, and fit it out for craft work. In most communities a request announcement will bring gifts of considerable variety of tools and supplies from folks whose hearts are reached by the mere suggestion. Many people have ventured a bit in this field at some time and then Junior grew up or for some reason the tools were never used. Hope for a jig saw and hope hard! You might also hold a thought for a sander! In fact, welcome anything that comes, except continuous pull saws of the bench or band type, or shaping tools. Take these only as outright gifts so that you can trade them for practical equipment; experience has taught me that most churches can better use a shop that is safe where a minimum of supervision and a maximum of creative freedom are possible. Tools that are finger-takers should be avoided. With a modest set of tools and materials, make a small beginning and grow, instead of starting too extensively and then collapsing with your own weight.

From the beginning your shop should be a place where the individual will have more freedom for personal projects than the manual training shop of the public school is able to allow. One shop starts off this way. Each member is asked what he wants to make. If he knows, he is helped to find materials and to use the tools. If he does not know, he is shown shop samples and books. Never is a project pushed at a youngster. Supervision will be needed. When

workers have shown that they are ready to work alone, they are given a recognition card and then may use the shop when there is no instructor in charge.

The shop can readily become the source for and the means to added service interests. One youth group has spent many hours cutting carving blanks for disabled veterans. In visiting the hospital occupational therapy shops with these blanks, they have had a glimpse at one of the fruits of war. Another group annually build toys and recondition toys for an interracial nursery operated by a race other than their own. All forms of decorative and designing work, mounting pictures used in classes, assembling the completed note-books, constructing models and the like can be done when the class meets during the week as a club. Some forms of activity are distinctively group work. Making the class the unit of work spurs the individual to better effort and deepens the sense of loyalty and of mutual obligation.

In many instances the completed products of both individual and group work will be of use to the entire school and so education and service will be visibly joined. For, as has been said, "It is of the deepest moral significance to show that one works for others and for himself at the same time. The social value of all real effort is a basal truth of life, but we are late in grasping it because it is so distinctly a spiritual conception. The truth is almost forbiddingly abstract in its higher reach. If in rendering a service to others knowledge is gained its value is not lessened because it is a by-product. The best things in life are by-products of service for others, happiness and character for instance."

And after all else is said, the shop may afford boys and girls a nice way in which they may earn some funds for themselves or for a group project.

Leaders are developed

Finally, a case that may seem far-fetched but is really very close, could be cited. Grant Wood came to a Rocky Mountain Summer Camp for youth. His gay participation in camp life, his fame as an artist and his personality had a stimulating influence on all. Little wonder then, that during the days of joyous, skillful creation in the friendly camp group, even the recessive, fearful, middle-aged wife of the camp caretaker should timidly ask this great artist if he thought that she might learn to paint. She was encouraged to try, and in time became the art instructor in this summer camp of high standards. Thus she became the enthusiastic leader of many others. And it does not require a Grant Wood in every such handcraft venture to produce such results. It is happening constantly when contagion and skill are combined.

So, in varying situations many leaders have found an opportunity to serve by means of their creative skills. Interests and attitudes are disseminated through interesting shared experience. Loyalties are built. And if the leader desires, opportunities are usually available for guidance of the learner in relation to behavior and religious life. And if he does not desire, such will be forced upon him and he will learn to like it. All this has come to mean to many churches that arts and crafts in relation to teaching, as hobby clubs, and in simple craft shops should be encouraged. The craft shop, tucked into an otherwise little used room of a church, has become indeed an educational tool.

American radio—free

By Pearl Rosser

NOT THE WEALTHIEST MAN in the world can purchase what the poorest man in America receives free. American radio brings everyone who has access to a receiving set the best in music, literature, entertainment and talent. Good religious programs are gaining in popularity and radio station managers recognize the contribution such programs can make to the public interest and necessity. For the most part it is desirable that religious programs be produced cooperatively by church folk and radio technicians for broadcasting free of charge and without commercial sponsorship. There are sponsors, however, who with a minimum of commercial advertising are serving the American public by paying the bill for expert production of religious programs.

The Department of Radio Education of the International Council of Religious Education does not presume to be a censoring body. However, there are definite preferences on the part of church people for certain programs. Listed below are some of these radio productions. The Department would welcome from all of our readers constructive suggestions concerning the improvement of radio, indicating what it can do about them.

Have you heard?¹

1. On Sundays

Church of the Air (CBS) 10:00-10:30 a.m. Services conducted by representatives of the major faiths. All sections of the country are represented.

National Radio Pulpit (NBC) 10:00-10:30 a.m. Dr. Ralph W. Sockman in a service of worship. (Highlights of the Bible by Frederick K. Stamm replaces this program during the summer time.)

Southernaires (ABC) 10:30-11:00 a.m. Negro quartet sings well loved spirituals, hymns, and secular songs.

Wings over Jordan (CBS) 11:05-11:30 a.m. Negro spirituals by twenty-voice choir. Responsive Bible reading.

Salt Lake Tabernacle Choir and Organ (CBS) 11:30-12:00 noon. Some of the best choral music on the air. Devotional talks by Richard Evans are jewels of brevity.

National Vespers (ABC) 2:30-3:00 p.m. Protestant church services, with talks by leading ministers.

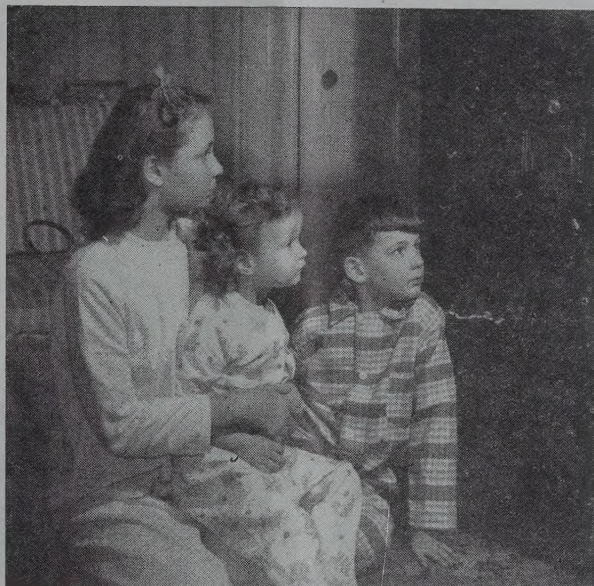
The Greatest Story Ever Told (ABC) 6:30-7:00 p.m. Dramatic presentation of New Testament teachings.

2. Mondays through Friday.

Gems for Thought (ABC) 8:55-9:00 a.m. (Also 11:30-11:35 p.m.) Five-minute inspirational message presented in cooperation with the Federal Council of Churches.

Faith in Our Time (MBS) 10:15-10:30 a.m. Talks on the practical application of religion to daily life by representative clergymen of the major faiths. Presented in cooperation with the Federal Council of Churches.

¹ These programs are listed in the pamphlet "The Best in Radio Listening" (1947) edited by Everett Parker, 287 Fourth Avenue, New York 10, New York. The time indicated is Eastern Standard (or Daylight Saving) Time, of the original broadcast. In some communities transcriptions of these programs are given at a different hour or on another day.



Carew-Caldwell from Monkmeyer

Radio has tremendous influence — how can it be improved?

Hymns of All Churches (ABC) 10:25-10:45 a.m. A presentation of the hymns and anthems of all churches represented in the United States. Franklyn MacCormack, narrator for the series, is heard in distinctive readings.

3. Monday

Club Time (ABC) 10:45-11:00 a.m. Program of non-denominational hymns sung by the Club Gospel Singers, with Beverly Shea as featured soloist.

4. Saturday

Religion in the News (NBC) 6:45-7:00 p.m. A review of the week's news in the field of religion. News of all faiths is presented in unbiased commentary under auspices of Federal Council of Churches.

The Family Theater (MBS) 8:30-9:00 p. m. Dramatic portrayal of family life. Prominent motion picture and radio stars advocate family prayer. The program closes with the expression—"The family that prays together is the family that stays together."

National family week radio citation

Through the Intercouncil Committee on Christian Family Life, which represents more than ninety per cent of the Protestant population, a nation-wide poll was conducted to discover those programs which most exemplified the best in family living. The following programs were the recipients during National Family Week (May 4-11, 1947) of a beautifully printed citation signed by responsible officers of the Federal Council of the Churches of Christ in America, the International Council of Religious Education, and the United Council of Church Women, for the Intercouncil Committee on Christian Family Life:

1. One Man's Family;
2. Fibber McGee and Molly;
3. The Aldrich Family;
4. Ma Perkins;
5. Pepper Young's Family;
6. Mayor of the Town;
7. Adventures of Ozzie and Harriet;
8. A Date with Judy;
9. Life Can be Beautiful;
10. The Greatest Story Ever Told.

World figures Convention

Des Moines, Iowa

The Coliseum, where the meetings will be held

THE ROSTER of speakers for the 21st International Sunday School Convention contains the names of outstanding religious leaders from the United States and other countries. The following persons will give general platform addresses before the whole convention:

Harold E. Stassen, three times governor of Minnesota, captain in the Navy, and United States delegate to the San Francisco United Nations Conference. Recently he visited Europe and the Middle East. Brought up in a Baptist Church, he has always been active in church and Sunday school. He served one term as vice president of the Northern Baptist Convention and since 1942 has been president of the International Council. He will preside at evening sessions and speak on "The Community" Saturday evening.

Dr. Roy L. Smith, Chicago, Editor of the *Christian Advocate*, will set the tone for the entire convention in the opening address on Wednesday night on "The Sunday School and the North American Scene." His prolific writing and his full schedule as a public speaker have made him a well-known figure.

Mr. Fred Cook is a Bradford, Ontario, attorney who for many years has been interested in Sunday school work. He is the president of the Ontario Council of Religious Education and is a lay reader in the Church of England in Canada.

Dr. Paul J. Hoh, President of Lutheran Theological Seminary at Philadelphia, will deliver the first of the series of Bible addresses, speaking on "The Bible, the Foundation for Christian Teaching." A pastor, and author,

a journalist, and more recently seminary professor and administrator, Dr. Hoh brings to this lecture high scholarship and forceful presentation.

Mrs. Grace Sloan Overton is widely known throughout the country as an author, lecturer and counselor on problems of the home and of family life. For many years she has been associated with work with young people in camps, in conferences and on college campuses. On Thursday morning in the convention she will speak on "The Church and Home Cooperate in Christian Teaching."

Thomas C. Clark, Attorney General of the United States, speaking on Thursday night, will give facts of our present moral dilemma and present them as a challenge to the Christian churches. Interested in the welfare of youth, and believing firmly that the church has a primary responsibility for the moral guidance of our youth, Mr. Clark has recently spear-headed a nation-wide drive on juvenile delinquency.

Mrs. Harper Sibley, Rochester, New York, president of the United Council of Church Women, will follow the Attorney General on Thursday night, affirming that the church can lead in the present situation by providing the right moral climate for Christian citizenship. A laywoman, Mrs. Sibley has for years been deeply interested in the ecumenical church and has given generously of her time and energy in various world conferences and state and city interdenominational work.

Dr. Ernest Trice Thompson is Professor of Church History of Union Theological Seminary, Richmond, Virginia. He is known for his writing, his weekly Sunday school lessons, and as an incomparable lecturer in leadership schools, ministers' institutes and conferences. Instrumental in founding the Virginia Council of Churches, he

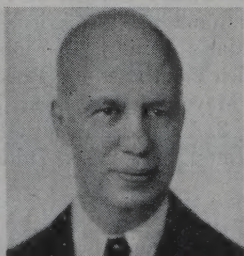
Harold E. Stassen

Ernest T. Johnson

Grace Sloan Overton

Roy L. Smith

Reuben H. Mueller



serving as speakers

y 23-27, 1947

Air view of
down-town Des Moines



is its first president. He is to give the Bible lecture Friday morning, "The Bible in Christian Teaching."

Charles Joseph Turck is president of Macalester College, St. Paul, Minnesota. Dr. Turck first practiced law and was a professor of law. During the war he served with Military Government. For three years, 1936-1939, Dr. Turck served as director of social education and action for the Board of Christian Education of the Presbyterian Church, U.S.A. On Friday morning Dr. Turck will speak on "Education for Christian Leadership."

Mordecai Wyatt Johnson in 1926 was chosen first Negro President of Howard University, Washington, D. C. Graduate of Morehouse College, the University of Chicago, and Rochester Theological Seminary, he holds honorary degrees from Harvard, Howard and Morehouse Universities and Gammon Seminary. For a time he served as student secretary of the International Committee of the Y.M.C.A., then as pastor of the First Baptist Church of Charleston, West Virginia.

Dr. A. G. Wehrli, "That man makes you think old Amos himself is standing there thundering at you!" Many a person in ministers' convocations and summer conferences has felt this when A. G. Wehrli lectures. Head of the department of Old Testament and Dean of Eden Theological Seminary, St. Louis, Missouri, he has studied at Halle and Berlin Universities and the Oriental Seminary of Johns Hopkins. Since 1922 he has been a faculty member at Eden, and for twenty years has been a member of the Board of Christian Education and Publication of the Evangelical and Reformed Church and its predecessors.

Dr. Reuben H. Mueller is Executive Secretary of Christian Education of the Evangelical United Brethren Church. Saturday morning he leads the discussion on "Evangelism

Through Community Cooperation." For two years Dr. Mueller has headed a joint committee of the International and Federal Councils which is administering the program of community evangelism known as the National Christian Teaching Mission.

Dr. E. C. Farnham is Executive Secretary of the Los Angeles and Southern California Council of Protestant Churches. After six years in the pastorate he served thirteen years as executive of the Portland and Oregon Councils of Churches before going to Los Angeles. He is past president of the Association of Council Secretaries. He will speak Saturday evening on "The Churches Working Together in the Community."

Bishop John A. Subhan is head of Methodist work in the Bombay, India, area. Born into a liberal Moslem family, he early studied Mohammedan mysticism. Sent to a Calcutta school to curb his fanaticism and learn English, he found a copy of the New Testament, joined the Y.M.C.A., declared himself a Christian and was baptized. Before his election, the future bishop had a successful career as pastor in Calcutta and Bengal Province. He will take part in the Sunday afternoon session.

Paul Whitfield Quillian, Houston, Texas, is pastor of the largest Methodist church in the United States, with one of the largest Sunday schools. Ordained in 1923, he has served churches in Arkansas, Oklahoma and Texas. He is chairman of his conference board of education and a member of the Board of Education of The Methodist Church. Dr. Quillian's message, a challenge so to Live Christ as to Teach Christ, will close the Convention.

A. G. Wehrli

Thomas C. Clark

Mrs. Harper Sibley

Mordecai Johnson

Paul J. Hoh



What shall we study next?

A new elective plan for adult study groups

By Earl F. Zeigler*

ELECTIVE COURSES for adults appeal to many alert leaders and their classes. They provide a fresh, contemporary approach to topics which are not strictly Bible-centered and which are omitted in the regular Uniform Lessons series. However, it is not easy for a local group to know what courses are available, how to schedule them (since they are not of uniform length), or how to balance the courses over a period of years.

In answer to the first of these problems the United Christian Adult Movement has for the past decade printed a study plan, "Learning for Life," revising it every two years, thus keeping up-to-date the elective courses that are available in print for adult groups. This has helped considerably, and the "Learning for Life" program has taken root in nearly all the denominations cooperating in the International Council of Religious Education.

"Taken root" is as big a claim as any denomination would dare to make. The elective system for adults has not been a phenomenal success and the leaders all admit it. The Methodist Church has made the most persistent effort to introduce the elective system to adults, but even their success is only moderate. They continue to offer printed electives regularly through their monthly publication, *The Adult Student*, which also contains the Uniform Lessons. To date the Methodist Church has no way of knowing how many are using these elective courses, but their leaders are not ready to make too optimistic statements. In other denominations the use of adult electives has been spotty and inconsequential compared with the larger number of adults who continue to make the Uniform Lessons their main Sunday diet.

Leaders look facts in the face

Last October at the regular meeting of the Committee on Religious Education of Adults, the elective problem was frankly faced. Leaders admitted that the system was not working as it had been hoped when it was introduced. There was no thought of abandoning the system, but much thought was given to improving it so that an increasing number of adult groups would join the elective plan. Out of these deliberations came a program for supplementing the present "Learning for Life" courses with a list scheduled specifically for a year at a time. To this end the list for October, 1947 through September, 1948, has been selected and a new list for the year 1948-49 is being projected.

Leaders of adults do not anticipate that the first year of operation will bring huge success, but they are ready to attempt the experiment of creating these yearly lists with the strong hope that more and more adult groups will find this plan satisfying.

Description of the plan

The courses listed on this page are already in print or

* Adult Editor, Presbyterian Church, U.S.A., Board of Christian Education, Philadelphia, Pennsylvania.

will be in print when scheduled for use, at a price that is within the financial means of most groups. This list is well balanced among the areas of adult study and has also been arranged with both seasonal and church calendar emphases in mind. Adult groups may take this listing practically as it is and thus have a full year's work, or they may select any portion of it that they choose. A sufficient number of sessions is provided for each quarter either in one course or through a combination of courses.

The plan is not intended to be a rival or competitor to the Uniform Lessons but to supplement their use.

Any further questions that adult groups may have about this plan will be answered either by writing to your denominational Director of Adult Work, or by addressing Dr. T. T. Swearingen, Director of Adult Work and Family Education, International Council of Religious Education, 203 North Wabash Ave., Chicago 1, Illinois.

Suggested Elective Adult Courses for 1947-48

October, November, December, 1947

Economic Life—a Christian Responsibility, by Cameron Hall

A study guide on the Report of the National Study Conference on the Church and Economic Life. It seeks to provide aid in the use of the Report as study by church groups and to point out its implications for program and action by individual Christians and church groups. Both the Guide and the Report should be secured. (6 or 12 sessions) Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Seek First—a World for Your Sons and Mine, by Charles F. Boss
A study of the problems of world organization, tracing the development of the United Nations and pointing up some of the critical problems facing our world today. (8 sessions) Abingdon-Cokesbury Press, Nashville, Tenn.

January, February, March, 1948

The Christian Faith and Way, by Harris Franklin Rall

A survey of the basic Christian beliefs, written in the language of laymen. (13 sessions) Abingdon-Cokesbury Press, Nashville, Tenn.

Committed Unto Us, by Willis Lamott

A study of the program of world evangelism for our time. (6 or 12 sessions) Friendship Press.

April, May, June, 1948

Christian Happiness in the Home, by F. W. Wiegmann

A study of the problems of Christian home and family life. (13 sessions) Bethany Press, St. Louis, Mo.

The Kingdom without Frontiers, by Hugh Martin

A survey of the missionary task of the church in the modern world. (6 sessions) Friendship Press.

July, August, September, 1948

Inter-Church Cooperation, by Ivan Lee Holt

A survey of the development of the modern ecumenical movement. (9 sessions) Abingdon-Cokesbury Press, Nashville, Tenn.

The Bible, a Living Book, by Rollin H. Walker and Charles M. Laymon

A study of the literature of the Bible. (9 sessions) Abingdon-Cokesbury Press, Nashville, Tenn.

Visual equipment in the new building

By N. Eugene Kirchner*

CERTAINLY no church now planning a new building or a renovation program would overlook provision for audio-visual equipment. There will be many churches soon starting long awaited remodeling or new buildings. There will probably be mistakes; nearly always church and church school buildings, when finished, reveal lacks due to oversight or to new program plans not in the original thought of the building committee. However, visual and audio aids in the church and church school program are now so well established that they must be taken account of in any new construction.

This does not mean that rooms should be made to resemble little theatres, as if projected materials were the only items that needed consideration. But it does mean the designing of rooms so as to achieve proper lighting, ventilation, wiring, seating, acoustics, and so on.

At the present time in most churches, any screen projection is pretty much a makeshift affair. Screen and projector are portable. Extension cords lie in the aisle where some unwitting person may trip upon them. Frequently seats are so arranged that some of them cannot be used. The room cannot be darkened effectively. Ventilation is poor. The ceilings are high and the walls and floor bare, so that acoustics are bad, making it impossible to use record players or sound motion pictures.

The writer of this article does not presume to be an architectural authority. But he does speak from considerable experience in using nearly every form of audio-visual aid that is available. He would make, therefore, the following suggestions.

Convertible assembly rooms

Let every department have its own room suitable for projection purposes. This recommendation is made in contradiction to some who have advocated one single projection room for the whole school. But the fact remains that audio-visual aids are principally a teaching aid, not an end in themselves. Hence they are used in conjunction with a lesson or program. This would mean, in effect, having the department assembly room so constructed that, when desired, projection can be had with a minimum of effort.

A rectangular room is the most satisfactory shape. The more nearly centrally located an observer is to the screen, the better will be his vision. Ideally, the screen should be permanent. Recognizing that a screen in and of itself is not an inspiring worship-center object, it could be located behind paneled doors that open out or slide aside. Such paneling could be designed as an appropriate background for the worship center. Another arrangement would be to have a shade-type of screen that can be pulled down when needed.

In designing rooms for projection purposes, due consideration must be given to the ease and rapidity with which the room may be converted. More than one depart-

mental superintendent has been deterred from using a good visual aid simply because getting the room ready and setting up the apparatus required too much effort and time. Or if there is a single projection room in the church, time is consumed in moving from one room to another. Unless used for other purposes such a room might be unused for much of the time. When each department has its own room made usable it can function independently of the others and arrange its projection schedules at its own convenience.

Portable projection table

Speaking in terms of the ideal again, it would be convenient for each department to have a permanent projection booth with equipment installed. But since motion picture projectors are expensive, few churches will ever achieve this objective. The next best solution, therefore, is found in having a good *projection table* that has rollers on the front legs. Thus the heavy projector can easily be taken from room to room as needed. The fact that it can remain on the projection table obviates the necessity of disassembling and assembling the apparatus, a time consuming task. Experience will soon guide the operator regarding the precise spot to place it in reference to the screen. Similar equipment can be used for other forms of projection, such as the tri-purpose machine and opaque projection. These latter techniques are not so expensive as is the motion picture, and many churches are coming to have several such projectors.

Problems of lighting

The electrician's skill should be employed to the full. Multiple outlets should be provided that would require a minimum of cord to be on the floor as well as avoiding the need of double sockets. One especially good idea is a panel board governing the lights that can be controlled from the projection table or booth. That is to say, the operator of the projector should be able to turn the lights off and on as he wants them. The writer has had more than one fine worship service spoiled by some well meaning individual who in a rash moment ran over and turned on the lights while a record was being changed or a film strip installed. Although few churches ever use them, a rheostat for dimming and turning on the lights is highly desirable.

The darkening of the room will probably continue to offer a problem. Windows, strange to say, are not so useful as the popular mind assumes. One need only look at any department store or modern office building to discover just how little a role they play. Light from such a source is usually inadequate; artificial illumination is much superior. The same could almost be said in respect to ventilation. Some churches, of course, can boast of beautiful stained glass windows. But many there are that would be better off without any windows, employing a more effective means of interior ornamentation, such as pictures and

* Minister of Education, Plymouth Congregational Church, Wichita, Kansas.

draperies. In class rooms the space may be used for pictures, blackboards, wall maps, and bulletin boards.

Since there doubtless will be windows, effort should be made to conceal the shades. Heavy drapery will sometimes achieve a dual purpose of both ornamentation as well as a black-out effect. Progress was made in designing such curtains during the war.

To conclude, any church group would do well to look around. Consult other groups that have employed audio-visual aids. Confer with denominational authorities. Move with caution, for once a mistake is made architecturally, it is costly to correct. But do plan to make rooms suitable for audio-visual aids. Effective use of them will more than reward any group for its effort and expense.

Saturday night in Norristown

***Brings wholesome recreation
for church young people***

By William C. Skeath*

ABOUT THREE YEARS ago a group of young people approached me with a problem. They represented the youth division of the church school and wanted a room of the church in which they could have dancing on Saturday evenings. I reminded them that the traditions of our church were so hostile to dancing, that to dance in the church would arouse bitter controversy. But since I knew they would dance anyway, I suggested that they hire a room in the Woman's Club (an eminently respectable organization) and confine their dance strictly to the members of the Youth Division. They followed my suggestion and reported having a delightful time. The superintendent of the youth division, who was present as chaperone, was delighted with the way the young people comported themselves.

Let me say that I very deeply appreciated the action of these young people. And also that I understood the spirit in which they came. The reprehensible character of many of the town dance places, road houses, clubs, and restaurants which were making an appeal to the youth of the community was no secret. These young people were aware of it also. And that they should bring their problem to me was to my mind very much of a compliment.

With a view to seeing what could be done I asked the local Y. M. C. A. whether the facilities of the "Y" might be rented to our young people for a Saturday evening. At first the secretary was afraid it was impossible but promised further consideration of the question. Later, another pastor

with a similar problem approached the Secretary. As a result, four of the leading ministers of the town were called into consultation by the Secretary. In this conference the ministers were told that the "Y" would place all its facilities—basket-ball floor, gymnasium, swimming pool, game rooms, reading rooms, lockers, etc., at the disposal of the young people of the community—both boys and girls—every Saturday evening, provided the churches took over complete management of the evening.

Out of this generous action on the part of the Y. M. C. A. has grown what we now call "Church Youth Recreation Night." Only three churches of the community refused to participate in the program. For two years now, every Saturday evening from October 1st to May 15th has been given over to the young people of the community. At first the attendance was small, beginning with about twenty-five young people. But as the worth of the program has become better known the attendance has steadily grown until the average now is about one hundred and seventy-five. The hours are from 7:30 to 10:45. During the time allotted every facility of the "Y" is made full use of. It is a real joy to see this splendid group of church young people enjoying the various games and activities. The last period of the evening, from 10:00 to 10:45, is allotted to dancing. The music is furnished from records, and most of the dances are merely the old folk-dances so frequently used in the youth camps and institutes.

Some necessary steps have been taken to preserve the wholesome atmosphere of the evening and to prevent the intrusion of undesirable elements. Each participating church is represented on the executive committee by a committee consisting of one adult and two young people. Each church in turn is responsible, through its committee of three, for a definite Saturday evening. On that evening the committee in charge furnishes the refreshments. No person is admitted unless he or she has a card signed by the pastor or church school superintendent of one of the participating churches.

The finances involved are relatively small. The Y. M. C. A. makes no charge for its facilities. The only connection they have with the evening is furnishing life-guards for the pool, and they make no charge for the service. The refreshments consist of sandwiches which the young people themselves make. These sell for five cents each. The first year it was not thought necessary to have any further supervision than would be furnished by the committee in charge. Last year, however, it was deemed wise to have trained supervision. We now have a very capable and exceptional leader of young people, a man well trained in his field, who is on hand every Saturday evening. The cost of this additional supervision is about twenty-five dollars a year per participating church.

There are no formal religious exercises connected with the evening. Perhaps some may criticize at this point. Indeed it was for this reason that three churches did not take part in the movement. But it was not the purpose of the organizing group to start another worship service in the town. The objective they had in mind was to find some means of wholesome recreation whose appeal should be stronger than the appeal of the dance halls, the cheap restaurants, the questionable road-houses which are found in the neighborhood. We feel that the objective has been attained. And the young people who use the "Y" facilities each Saturday evening would loudly echo their approval.

*Norristown, Pennsylvania.

Paul H. Vieth appointed to Tokyo

**Completes work on Study
and on Commission**



PAUL H. VIETH, Horace Bushnell Professor of Christian Nurture at the Divinity School of Yale University, has recently been appointed as Advisor on Religious Education on the General Headquarters Staff of General Douglas MacArthur in Tokyo, Japan. He will depart for his new duties about May 16. Yale University has granted him a year's leave of absence to render this significant service to his national government.

Dr. Vieth's duties will include those of advising with the Religious Division of the Supreme Commander's Staff and with the Japanese Ministry of Education on matters relating to the removal of militaristic and ultra-nationalistic ideology from Japanese religious education, to encourage democratic attitudes, and to recommend long-range policies to implement the religious objectives of the Supreme Commander in the redirection of religious education in the Japanese educational system.

In this assignment Dr. Vieth has been given an opportunity to make a distinctive and lasting contribution to the religious and educational life of Japan at this time of transition. That he has been selected for this important task is a tribute to his varied abilities and his wide experience in this field. His many friends join in congratulating him and wishing him well.

This invitation to Dr. Vieth comes at about the time when he is rounding out a significant period of service with the International Council. He completes two four-year terms as chairman of the Commission on Educational Program in 1948. Dr. Harry Thomas Stock was elected in February last to serve during his absence as Interim Chairman.

Dr. Vieth has also rendered a far-reaching service the

last three years as chairman of the Commission on the Study of Christian Education. Through the Study he has made a lasting contribution to the Christian education movement. An important contribution to this project was the preparation of a volume interpreting the study to the church public.¹

At the annual meetings a resolution of appreciation to Dr. Vieth was adopted by the Commission on Educational Program and approved heartily by the International Council. This covered his work with the Commission and the Council and his new opportunity in Japan. For these are expressions of a many-sided service to Christian education ever since he joined the staff of the Missouri Sunday School Association in 1917. His executive ability, educational acumen, spiritual insight, gifts as a writer and warm and stimulating personal contacts have made him a creative and guiding spirit in the movement for a long time. And the end is not yet!

Combined worship services

Are meaningful if carefully planned

By Helen A. Thompson*

IN A CERTAIN primary department one Sunday morning the superintendent was telling the children how badly they had behaved in church the previous week while attending the opening part of the church worship. "You had your worship service down here," she told them severely, "and you might have been polite enough to be quiet while the grown-ups had theirs."

Week after week the children, beginners, primaries and juniors, sat decorously in the front seats, minus the church bulletins which the ushers courteously presented to each adult in the congregation, and without enough hymnals for even the older children. They were aliens in a service of adults, by adults, for adults. To be sure the offering plates came their way and each child dutifully deposited his nickel. After that they grabbed their coats and hats so as to be ready with the first strains of the second hymn to beat as hasty an exit as the shepherding teachers would allow.

How can we plan services of worship which children and adults may share? First of all, the minister and the leaders of children will need to plan them together, several weeks ahead, so that the children may in their own departments learn the hymns and responses to be used. A cardinal principle should be recognition of the fact that the children are not taking part for the entertainment of the adults but that they, just as truly as the adults, have come to worship God. *Better by far an occasional service that recognizes the needs and abilities of children than a weekly service where they do not count.*

The weekly chapel services of a vacation church school

¹The Church and Christian Education, reviewed in this number.

* West Pittston, Pennsylvania.

are a satisfying memory and may illustrate the type of service I have in mind. Four departments—kindergarten, primary, junior and junior high—were included in the school. At the close of the Friday morning session the supervising principal met with the four departmental superintendents and together they planned the service for the following Friday. Three churches had united in this vacation school and the ministers of the three churches shared in planning and conducting the services. They were real services of worship for ministers, children, and teachers, and were high spots in the total church program.

The church organist gave his services and helped make the service beautiful and impressive. Led by the school choir, the three oldest departments entered processionally, singing the school hymn "Fairest Lord Jesus." The kindergartners had come in first through another door and were already in their seats. The ministers had also taken their places on the platform. The processional had been carefully practised and the children took their places without confusion and stood to sing the call to worship.

The primary department recited in concert, "I was glad

when they said unto me, let us go up unto the house of the Lord." To this the kindergarten department responded in song, "We're glad today . . . for our church we're glad today." Then the primary department sang, "We love our church O God." Next, juniors and intermediates stood for the responsive services—the intermediates leading and the juniors giving the response.

One of the ministers led in prayer, the school joining reverently in the Lord's prayer. The second minister took just five minutes for his talk, "How boys and girls can help their church." The third minister pronounced the benediction and the school went out singing, "For the beauty of the earth."

This program shows possibilities for worship in which both children and adults may enter sincerely. In small Sunday schools where several departments must worship together a variety of services may be worked out, giving time somewhere in the program for learning the techniques and materials of worship. Through such services the entire congregation may come closer together in fellowship with one another and with God the Father.

God's tiny creatures

How a nature unit grew

By Peggy Davidson*

IT ALL STARTED when Bill arrived at Sunday school with a thumb enormously swollen from a bee sting. The pain had long subsided, but he was enjoying the sympathetic attention he was receiving, from my group of primary children, when one of the boys said,

"I hate bees! I'm going to kill every one I see for hurting Bill!"

I said as casually as I could, "Bees are very interesting and useful insects. I don't think we should hate them for stinging. That is the only way they know to protect themselves from enemies."

One of the girls nodded in agreement, and said, "Yes, Bill looked like a big, bad giant to the bee, didn't he?"

Then I asked, "Would you like to find out some interesting things about bees and tell about them next Sunday?"

There was enthusiastic agreement, and plans were made to ask parents and teachers to help in getting information. Albert knew where there was a bee hive, and he volunteered to visit it, and report what he found. I asked that they bring any pictures of bees that they found.

The next Sunday, fully half of the children had not forgotten and they were bursting with information about bees. Pictures were very scarce, but Albert volunteered to show the group how a bee looked, and some of the children tried drawing them. Later the children chose the best pictures to hang in the room.

* Tallahassee, Florida.

Ann had not been able to find any material on bees, but she brought an interesting short article on beetles. I read it to the class, and brought to their attention that there were many other interesting insects other than bees. The immediate response was a spontaneous request that we learn about the others as we had about bees.

I re-read the information we had gathered about bees, and suggested the group might enjoy writing and illustrating a book on insects. This involved my typing the information which the group dictated, while the children made the illustrations, often with a picture as a guide. One child made a cover by coloring, then shellacking heavy paper. When we were through, another child bound the pages, using several colors of wool.

Another project, which was a natural development, was an exhibit which the children arranged on a table. It contained an old wasp nest, a locust shell, several butterflies and some ants in a glass jar with a little sand in the bottom. We sat this in a pan of water, and the children greatly enjoyed watching the busy little creature through a magnifying glass, as they fed them crumbs.

Because of the marvels they discovered, it was easy to keep the goal—the worship and appreciation of the Creator—always before them. In original prayers and little poems, the children told of their wonder.

Of course we faced the inevitable question—why certain pests? The children seemed perfectly satisfied to accept the fact that insects are not made to help or to hinder man, that they live their own lives, according to God's plan. Molly prayed, "Thank you, God, for the insects. Even the bad ones. They are wonderful too."

Little songs about bees and butterflies were easy to find and fun to sing. From magazines and old papers, I found a collection of stories. Dramatizing the stories was fun.

We met once during the week to visit an ant bed and observe the busy little creatures. Another time, we saw a bee hive and tasted some of the honey. Finding God in these small inhabitants of our world was a heart warming experience, and one we shall not soon forget.

Worship Resources

July-August 1947

July Resources

THEME FOR JULY: *Friends*

For the Leader

Vacation time is an opportunity given to leaders to guide children in the best uses of their leisure time. The children spend many hours at home, in vacation church school and out-of-doors with friends. Perhaps we can help them to see some of the values of being and having friends, of evaluating their attitudes and actions in the light of the teachings of Jesus, who was a friend to all.²

Pictures may be obtained from denominational publishing houses and from Trinity Book House, Columbus, Ohio.

July 6

THEME: *What It Means to Be a Friend*

WORSHIP CENTER: Worship table on which is placed a vase of flowers, an open Bible, and the picture, "Jesus Teaching from the Boat" by Elsie Anna Wood.

PRELUDE: "Often Jesus' Friends Remembered"¹

CALL TO WORSHIP: Have leader read from Revised Standard Version and then have children read from board, Luke 6:31: "And as you wish that men would do to you, do so to them."

HYMN: "Often Jesus' Friends Remembered"¹

LEADER:
In the song we just sang it said that often Jesus' friends remembered things that they did with him and things that he said to them. Why do you suppose they remembered? Perhaps because he was such a good friend to them. What does it mean to be a good friend? (Discuss meaning of the Golden Rule.) -Sometimes it is hard to treat people as you wish to be treated. What makes it hard for you to do this? In the picture on our worship table Jesus is teaching from the boat. What do you think he might be saying about "being friends?" Would someone like to tell us what you think Jesus might be saying? (Love one another; be kind; be forgiving; help one another.)

OFFERING AND SONG: "An Offering Sentence"¹

PRAYER: Thank you, God, for Jesus, who was a real friend to all those who needed him. Help us to be the right kind of friends. May we think of others before we think of ourselves. May we treat others as we wish to be treated. Amen.

POSTLUDE: "Tell Me the Stories of Jesus"¹

July 13

THEME: *Jesus Was a Friend to All*

WORSHIP CENTER: Same as last week except for picture. Use "Jesus the Healer" by Elsie Anna Wood.

PRELUDE: "Often Jesus' Friends Remembered"¹

* Director of Weekday Church Schools, Zanesville, Ohio.

¹ Hymns for Primary Worship, Westminster Press, 1946

² The leaflet "Your Child's Summer" gives good suggestions for departmental conversation as well as family living. It would be well for each family in your department to have one. 3c each, \$2.00 per hundred from the International Council of Religious Education, or agencies.

Primary Department

By Frances M. Hill*

CALL TO WORSHIP: Same as last week.

HYMN: "When Jesus Walked in Old Judea"¹

OFFERING AND SONG: "An Offering Sentence"¹

LEADER:

Last week we were talking about being friends. Did you make any new friends this week? What sort of people did Jesus choose to be his friends? Yes, he chose twelve special friends. What about the others? Perhaps the picture on our Worship Table will help you. (Discuss Jesus healing those who suffered because he loved them and wanted to ease their suffering and pain.) Jesus' friends were those who needed him, weren't they? Do you choose your friends because they need you to bring joy to them, or because you need them? It works both ways, doesn't it? Let us think of some of the people who needed Jesus. (Leader may briefly tell in her own words one or two of the following incidents: Luke 5:12-15; Luke 5:27-32; Luke 10:30-37; Luke 19:1-9; Matthew 26:6-13; John 4:1-15.)

HYMN: "Often Jesus' Friends Remembered"¹

PRAYER: Thank you, God, for Jesus, who chose friends who needed him. Help us to understand and love our friends so that we will be able to help them when they need us. Amen.

POSTLUDE: "Tell Me the Stories of Jesus"¹

July 20

THEME: *Being Friendly at Home*

WORSHIP CENTER: Use either of the pictures used the past two weeks.

PRELUDE: "Often Jesus' Friends Remembered"¹

CALL TO WORSHIP: Same as last week.

HYMN: "The Loving Jesus Is My Friend"¹

OFFERING AND SONG: "An Offering Sentence"¹

LEADER:

We have been thinking of what it means to be a friend and have discovered that Jesus was a friend to all who needed him. Do you suppose that we might be friends to people who need us? Think quietly for just a moment of all of your friends. Why are they your friends? It is mostly because you like each other and like to do the same things, isn't it?

What friends do you have at home? Members of our families should be our dearest friends, shouldn't they? How are you friendly at home? Who are the people outside your family who come to your home and serve you in a friendly way? (Milkman, breadman, mailman, paper boy, teachers, minister, etc.) How are you friendly with these people? It doesn't take long to say "hello" and "thank you," does it?

There are all different kinds of friends, aren't there? There are families, playmates, relatives, and all these people who serve and help us. I think that perhaps if you think about it you will find that all of these people are friendly to you. I hope that you show friendliness toward them because they

need it just as much as you do. There is a hymn that tells about how we can all be friendly. Shall we sing it together, now?

HYMN: "What Friends We All Can Be"¹

PRAYER: Think quietly about what it means to be and have all kinds of friends. Ask God's help in sharing loving kindness.

POSTLUDE: "Tell Me the Stories of Jesus"¹

July 27

THEME: *Being Friendly at Church*

WORSHIP CENTER: Same as last week.

PRELUDE: "Often Jesus' Friends Remembered"¹

CALL TO WORSHIP: Same as last week.

HYMN: "What Friends We All Can Be"¹

OFFERING AND SONG: "An Offering Sentence"¹

LEADER: "Let's Be Friendly"

It is wonderful to know that there are so many different kinds of friends, isn't it? Sometimes it is more difficult to be friendly at home than at any other place. We just take our family for granted, forgetting to show our love for them in little ways such as saying "thank you" and "please."

Another place where we can show true friendliness is right here at church. How many of you have been attending vacation church school this summer? Would you like to tell us something about it? I am sure that you have found some friends there and some ways of being friendly, haven't you? Let us think about some ways in which we can be friendly at church and church school on Sundays or at any time we happen to be here.

I know some children who come to church school dressed in their very best clothes. They look lovely, too. But there is something about that that bothers me. Do you know what it is? Sometimes children think more about their lovely clothes than they do about what we are studying and thinking about in church school. Worse than that, sometimes children are so interested in their clothes and jewelry and whatever they happen to have in their pockets that they never even think of being friendly to others. They are thinking only of themselves. Every child who has lovely clothes is fortunate, but I wonder which is more important, being dressed up or being friendly?

Many of you go to the same school so you know each other well, but there are some of us here who only come together once a week on Sunday. Maybe we ought to think about becoming better friends. We surely need each other, don't we? Can you think of some things that we might do to show that we know how to be friendly at church? (Suggestions: come early and help arrange room; be on time; try to think with others; help the minister; take flowers to shut-ins and sing for them; when attending church try to be quiet so others can worship; straighten up room before leaving church school, etc.)

PRAYER: Our Father, God, help us to treat others as we wish to be treated. We are thankful for our church and church school where we can learn together about ways of being friendly. Amen.

POSTLUDE: "Tell Me the Stories of Jesus"¹

August Resources

THEME FOR AUGUST: *Vacation Joys*

August 3

THEME: *It Is Vacation; What Shall We Do?*

WORSHIP CENTER: Vase of flowers, open Bible, and picture, "The Lord of Joy" by Percy Tarrant.

PRELUDE: "All Things Bright and Beautiful"¹

CALL TO WORSHIP: Read together Luke 6:31.

(See July 6) Have leader read Ephesians 4:32: "Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you." (RSV)

HYMN: "Lord of the Sunlight"²

OFFERING AND SONG: "Father, Bless the Gifts We Bring Thee"³

LEADER:

I like vacation time, don't you? We seem to have more time to do things than at other times of the year. What are some of the things you are doing during your vacation time? During the school year and while we were having vacation church school, every morning when you awoke you knew exactly what you were going to do, didn't you? How many of you get up some mornings now and say to your family or to yourself, "What shall I do today?" What do you do when you feel like that? Mother usually finds something for you to do, doesn't she?

Suppose for a while we think of vacation as having more time to do things for others and for ourselves. If we have more time what sort of things shall we do? Perhaps we might spend more time with our family. There is a lot that we could do to help at home. There is also a great deal of fun to be had with our families. We can spend more time with our friends, playing together in a friendly way. We can spend more time with God at home, at church, out in God's beautiful world. You be thinking this week of all the things you and your family can do together during vacation time.⁴

HYMN: "Thank You, Dear God, for Summer"⁵

PRAYER: We are thankful for summer, O God, our Father. Help us to use our time wisely so that we may bring joy to others as well as ourselves. Amen.

POSTLUDE: "All Things Bright and Beautiful"¹

August 10

THEME: *Time to Be with Our Family*

WORSHIP CENTER: Picture of Family Enjoying Vacation Joys Together.

PRELUDE: "All Things Bright and Beautiful"¹

CALL TO WORSHIP: Same as last week.

HYMN: "The Nicest Things"²

OFFERING AND SONG: "Father, Bless the Gifts We Bring Thee"³

LEADER: Today we were going to think about some of the things we can do with our families during vacation. Who has some suggestions?

1. Spend more time helping around home without being told.
2. Go on picnics with the family. Plan them together; help get ready for them.
3. Take long walks together. Look at beautiful things in God's world.
4. Invite friends over to play croquet or to sit on the porch and talk.
5. On rainy days find ways of cheerfully helping mother at home. At night play games together, such as checkers, anagrams, etc.
6. Have a "Talent Night" with the family. Have each member share in the entertainment.
7. Worship together at sunset time before going to bed.

In order to have a joyous time with our families during vacation what are some things we should remember? (Be kind; help cheerfully; take turns; be patient; forgive someone who hurts you; treat others as you wish to be treated.)

One of the verses that we used in our Call to Worship has been set to music. The words are on the board. Watch the words and listen to the music and then we will sing it together.

HYMN: "The Golden Rule"⁴

CLOSING PRAYER: Quiet time asking God to help us follow the "Golden Rule."

POSTLUDE: "All Things Bright and Beautiful"¹

August 17

THEME: *Time to Play with Friends*

WORSHIP CENTER: Same as last week, using as pictures "The Lord of Joy" or "A Happy Day" by Percy Tarrant or other picture, showing Jesus playing with children, either as a child or as an adult.

PRELUDE: "All Things Bright and Beautiful"¹

CALL TO WORSHIP: Same as last week.

HYMN: "Thank You, Dear God, for Summer"²

OFFERING AND SONG: "Father, Bless the Gifts We Bring Thee"³

LEADER: "What Shall We Play?"

In the summer we not only have more time for our families, but we also have more time to be with our friends. It is fun to play together with friends, isn't it? As you look at the picture on the Worship Table tell us what the children are doing? Jesus looks happy too, doesn't he? He liked to play with children. I imagine that when Jesus was a little boy he played some of the same games that you play today. I know that he liked to take long walks over the hillsides and along the seashore.

What are some of the things that you like to do with your friends? (Children might suggest the following: play house; play cops and robbers; play war; play hopscotch; croquet, tag; play ball; ride bicycles; roller skate; go to the library; go to the show; etc.)

We have quite a list, haven't we? Do you remember what we said that it means to be a friend? Yes, to treat others as you wish to be treated. Are all the ways of playing that you suggested friendly ways? No, not all. What are some of the ways that we have mentioned that are not the best? (Have the children discuss these, helping them to understand that liking to do a certain thing does not make it right. Do not moralize; just help them to choose and evaluate their choices. Help them to think of other things to play that would be just as much fun, such as playing ball, making up a play, etc. Recall rules for taking turns, being forgiving, ways of being kind and thoughtful, telling mother or asking her permission to leave home to play.)

PRAYER: Our Father God, we are thankful for vacation time when we can spend long hours with our friends. Help us to find the best ways to play and help us to think of the joy of others as we play together. Amen.

HYMN: "Prayer for Each Day"⁴

POSTLUDE: "All Things Bright and Beautiful"¹

August 24

THEME: *Time to Think About God*

WORSHIP CENTER: Use the picture "Hilltop at Nazareth" by Elsie Anna Wood.

PRELUDE: "All Things Bright and Beautiful"¹

CALL TO WORSHIP: (Repeat together from board) Psalm 75:1 (Moffatt)

HYMN: "Praise to God for Things We See"²

OFFERING AND SONG: "Father, Bless the Gifts We Bring Thee"³

LEADER: "Thinking of God"

It has been fun thinking of vacation joys, hasn't it? Did you have fun playing with your friends this past week? Would someone like to tell us about the fun you had with your friends?

I know that you have seen the picture on our Worship Table before. It is called the "Hilltop at Nazareth." It is supposed to be a picture of Jesus when he was a little boy. What do you think he is doing? Yes, he is enjoying God's beautiful world. It really looks as if Jesus is praising God, doesn't it? When Jesus was a little boy he took time to be with God. He also did that when he was a man. Do you suppose that taking time to be with God helped Jesus to understand what it really means to be a friend?

Perhaps we could be better friends if we took more time to be with God. Can you think of some ways in which we might do this?

1. In the morning as soon as we wake up we might say a "thank you" prayer to God for giving us a restful night; perhaps ask him to help us live the right way.

2. Take time before each meal to thank God for our food.

3. Take time before going to bed at night to talk over happy and sad happenings of the day with God. Ask his forgiveness for the wrong we have done. Thank him for his goodness.

4. Take time to let God speak to us any time during the day or night.

5. Spend time in God's beautiful world thinking about how wonderful God is and of how we might help him in his world.

PRAYER: Our loving Father, God, we thank you for our lives. Help us to use our time wisely so that we may bring joy to others and to you. May we take time to hear you speak to our hearts and may we try to live in your way. Amen.

HYMN: "Thank You, Dear God, for Summer"²

POSTLUDE: "All Things Bright and Beautiful"¹

August 31

THEME: *Remembering Vacation Joys*

WORSHIP CENTER: Use the Picture "The Lord of Joy"

PRELUDE: "All Things Bright and Beautiful"¹

CALL TO WORSHIP: (Repeat together) Psalm 75:1 (Moffatt); Luke 6:31 (Revised Standard; see July 6); Ephesians 4:32 (Revised Standard; see August 3).

HYMN: "Lord of the Sunlight"²

OFFERING AND SONG: "Father, Bless the Gifts We Bring Thee"³

LEADER:

Summer will soon be gone for another year, won't it? Have you had a happy vacation? Would some of you like to tell us some of the things that brought you the greatest joy during vacation? . . . It was interesting to listen to all the experiences of our friends, wasn't it?

We have missed some of you at church school this summer. Perhaps some of you who have been here every Sunday would like to share what we have been thinking with our friends who have returned. (After a

short recall have different children tell about the following:)

A long time ago we talked about what it means to be a friend. Who wants to tell about that?

Then, we talked about people with whom Jesus was friendly.

We even discovered special ways of being friendly at home and at church.

During this month we have discovered that the summer time gives us more time to spend with our families and friends. It also gives us more time to spend with God.

(Help children to create a litany on "Vacation Joys".)

SUGGESTED LITANY:

VACATION JOYS

For friends with whom to work and play,

We thank thee, God!

For the opportunity of being friends to those who need us,

We thank thee, God!

For Jesus, thy Son, who was a friend to all,

We thank thee, God!

For the beautiful summertime with singing birds and lovely flowers,

We praise thee, God!

For thy great love and goodness,

We praise thee, God!

Amen.

HYMN: "Thank You, Dear God, for Summer"

POSTLUDE: "All Things Bright and Beautiful"

Junior Department

By Grace M. Smeltzer*

For the Leader

In an effort to give as many stories, poems, and other resource materials as possible within the limitations of space for the two months' period July-August, we have not followed the pattern of previous months in the building of the worship services. Instead, we have presented resource materials and suggestions for the use of Scripture and hymns, with the thought that the leader will put these into the desired form. In some instances material has been given in condensed form, allowing for elaboration by the leader who may find in these paragraphs thought patterns for fuller development.

All hymns and hymns suggested to be read as poems will be found in *Hymns for Junior Worship*.

We suggest that a committee work with the leader in the preparation of the worship center. Flowers will be easily available throughout the month and may be used frequently. Perhaps you will wish to exchange pictures with another department, thus giving each department the use of a new picture or pictures for the worship center during these summer months.

If your group does not already know and use it, this would be a fine time to learn the brief hymn, "Keep Me, Lord," to be used as a benediction which will be sung at the close of each time of worship.

July Resources

GENERAL THEME FOR JULY: *Living for Jesus*

WEEKLY THEMES:

July 6: *Living for Jesus—in our Land*

July 13: *Living for Jesus—in our Homes*

July 20: *Living for Jesus—in our Work*

July 27: *Living for Jesus—in our Play*

HYMNS:

July 6: "America, the Beautiful," "America"

July 13: "Growing like Jesus," "Following Christ," "At Work Beside His Father's Bench"

July 20: "The Workers," "All the World's Working," "Holy, Holy, Holy"

July 27: "Come, Thou Almighty King," "In Summer Fields," "Best of All the Things We Do"

* Author of Vacation School textbook *Worshiping God*. Altoona, Pennsylvania.

FROM THE BIBLE:

July 6: Psalm 33:12; Proverbs 3:1-6

July 13: Deuteronomy 6:5,6,7; Exodus 20:12

July 20: Psalm 90:17; Galatians 6:4

July 27: Psalm 4:7a; 100:2; Proverbs 15:13, 17:22a

STORIES, POEMS, ETC. (See below)

July 6: Story, "The Flag that Grew." "A Prayer for Peace" read as a poem.

July 13: Story, "How Nathan Helped In His Home."

July 20: Poem, "In the Carpenter Shop." Story, "And They Worked Together."

July 27: Story "Pippa Passes." Poem, "All Good Gifts."

CALLS TO WORSHIP:

July 6: Psalms 104:1; 105:3

July 13: Psalm 104:33, 34

July 20: Psalm 107:1, 8

July 27: Psalm 113:1, 3

RESPONSE: "Holy, Holy, Holy," Sing first verse.

Stories and Poems

THE FLAG THAT GREW¹

When the Sakowskys moved from the dark, crowded tenement house to a little apartment with many windows, they were very happy. They moved into a better house where they had three rooms and a tiny bath.

They had been in America only four years and felt as though they were real Americans. I forgot to tell you that they came from Russia. Ivan, the son, went to the American school with real American boys and girls.

Ivan one day found a queer iron piece fastened to the window sill of their apartment. He didn't know what it was, so he asked his school teacher. She led him to a big window in the hall and showed him a big red and white and blue flag waving in the breeze. The wooden flagstaff was fitted into an iron piece just like the one in his window. Then it was that Ivan knew that he wanted one of those beautiful American flags. The teacher told him that the flag stood for truth and purity and courage. Ivan expressed his desire to have an American flag. He was overheard by one of the big boys of the class whose name was Tom. Tom told him that only real Americans could have the flag and that the only people that were real Americans were those who had been born here and whose fathers had been born here, and even perhaps their grandfathers.

Ivan seemed very disappointed, but the teacher told him that the best Americans were not always those who were born here,

that being a good American is just loving America, keeping her laws and helping in every way to make her a better country.

Ivan saved his pennies from his news route, trying to get enough money to buy a flag. He thought he would never have enough and suggested to the teacher that maybe the class could make a flag. This they decided to do, but a star or a stripe could be added only when some one in the class had done a good deed. Heinrich cut the first star, and pinned it on the blue because he had one day given a little Italian boy his lunch.

Beppo put in the first bar of red because he held his temper one day when the boys called him "dago" and "scared cat" and other names. He had clinched his fists hard and said nothing.

Some bars went into it because a boy or girl told the truth, even when it meant punishment for themselves. So the flag grew and grew. And of course no one was happier than Ivan, when he was allowed to pin on his first star.

At last it was all finished except for one bar of red. Ivan thought he had never seen a more beautiful flag, and wished he might have one like it.

One day, as he was walking home from school he suddenly became aware of a little blind colored lady crossing the street directly in the path of a big, fast moving truck. He rushed out and pulled her out of the way, but the truck struck him, throwing him down and breaking his leg. He was in the hospital for a long time. He didn't seem to mind the pain so much, but he did want to see the flag finished. When he could walk on crutches the doctor took him home. The very next day Tom came to see him.

They told him the flag would be finished on Washington's birthday, and that they were going to have a real celebration, but poor Ivan wouldn't be able to go then.

On the Friday morning of Washington's birthday, Ivan was sitting in his room, thinking of the flag and, I imagine, feeling rather sorry for himself, when there came a knock on the door. When the door opened who should it be but the teacher with Tom and Heinrich. The boys were carrying a pole with something soft wrapped around it. At a word from the teacher they shook out the folds and before Ivan's astonished eyes waved the flag, their flag, and the last red bar was in place.

When Ivan asked who had finished the flag, they told him that he had when he had saved the little colored lady. The boys took the flag to the window, and fitted it in the flag-holder. And just at that moment Ivan heard music; many voices were singing "America." Looking out on the street he saw the rest of the class, singing with all their hearts. By being a good American Ivan had won the love and respect of the entire class.

NATHAN HELPS IN HIS HOME

"Thank you for your gifts," Nathan's father said. Nathan, his mother and father, and sister, Maleena, were seated in a little shelter or booth made of green branches, close to their flat roofed home in Palestine. Nathan and his family were celebrating the Feast of Tabernacles. They and their neighbors had followed the ancient custom of building a booth of green branches. There each family retired for a time to worship and give thanks to God for the harvest.

"The gifts? What gifts?" Maleena was as astonished as her brother. They dearly loved their father, Raguel, and loved to make gifts for him. But now neither had given such a gift. They were puzzled to know the meaning of their father's words.

"Yes, gifts," their father answered. "I shall cherish them a long time. You did not think

I noticed," Raguel went on, "when you gave up the trip to Arimathea to help me with the building of our little shelter of branches."

Nathan's mind went back to the time just the day before when his good friend Jabal had come excitedly up with his offer of a trip to Arimathea. Jabal's elder brother was going, and Jabal would be allowed to go also in the company of his brother. It promised to be an exciting trip. They could start early and spend most of the day in the market place. Something was always happening there. Nathan was eager to go, and hurried over to the outdoor oven where his mother and sister were baking loaves of bread for the family dinner. Nathan watched his mother slide one of the brown crusty loaves from the oven, then put his question, "May I go, Mother? It will be quite safe with Jabal's brother for company."

"Well," Nathan's mother said, "Speak to your father, and if he thinks best you may go."

Anxious to have the matter settled, Nathan hurried down the path toward his home. He saw his father just about to enter the door. Raguel lifted his hand to touch the Mezuzah, the little box that hung on the doorway, and contained the sacred writing on a small bit of parchment. His father's hand looked different. Then Nathan realized with a sinking heart that it was swollen and ugly with the darkened color of bruises. Down the pathway into the home he hurried, to find out what had happened. Quickly he helped his father to bathe the injured hand, listening as he did so to the tale of how the accident had happened.

"Now I can't go," was Nathan's first thought. "Now I can't go on the trip with Jabal. I'll have to stay and make the booth." Then he was ashamed of his selfish thought. He didn't want to go now, he told himself. Next year, when he would be twelve, he would become a member of the synagogue, and be expected to be faithful in service and worship. It was time that he began now to help his father, and take on responsibilities.

"I'll help," he assured his father. "You can tell me where to find the best branches and how to weave them together." Now that he had made up his mind, he was as anxious to begin the building of the shelter as he had been to make the trip. Some of the branches were too large, and then he called to his sister, Maleena, to help. Together they worked, sliding each branch into place. Sometimes they sang as they worked. Their mother walked over a time or two to see how the work went, smiling to see what good progress they were making. Toward the end of the day, Nathan's uncle came to lend a hand. Just as the sun set, it stood completed, ready for the festivities and worship of the next day. This was the shelter in which Nathan and his family now sat.

"I see you are puzzled," Raguel spoke to his son. "Mother told me about the trip you planned to take. I know you wanted to go badly, yet you gave it up to help me. You did your task cheerfully and well."

"And you, Maleena," he turned with a loving look toward his daughter, "You helped your brother cheerfully. It was good to hear your singing as you worked together so." Reverently Raguel picked up the roll of parchment on which were written the Scriptures. He read from it, "A wise son maketh a glad father." "You, my son and daughter, have given your mother and me a great gift. We know that we can depend on you always as we work and live together in our little home. That is a fine gift, the best I could ever desire."

Nathan was proud when he heard his father's words. He didn't know just how to put what he was thinking into words, but all

the rest of the day, and for many days to come, he hugged the thought of his father's words close to his heart.

GRACE M. SMELTZER

IN THE CARPENTER SHOP

I wish I had been His apprentice,
To see Him each morning at seven,
As He tossed His gray tunic about Him,
The Master of earth and of heaven.
When He lifted the lid of His work-chest,
And opened His carpenter's kit
And looked at His chisels and augers,
And took the bright tools out of it;
When He gazed at the rising sun tinting
The dew on the opening flowers;
And He smiled at the thought of His Father
Whose love floods this fair world of ours;
Then fastened the apron about Him,
And put on His workingman's cap,
And grasped the smooth haft of His hammer
To give the bent woodwork a tap,
Saying, "Lad, let us finish this ox yoke,
The farmer must finish his crop."
Oh, I wish I had been His apprentice
And worked in the Nazareth shop.

Author Unknown

"AND THEY WORKED TOGETHER"

When Israel became a great nation and had settled in their new land and built their homes, they began to think of building a house for the worship of God. They wanted it to be built of the finest workmanship, and with the very best of all material. Solomon was their king, and he led them in their task.

Each man did the task he knew best. They chose men who were able to fashion beautiful things out of silver and brass and gold, and they made the finest vessels they could fashion, for they said, "Great is our God above all gods, and we will build a house that shall be wonderfully great."

They sent across the sea to the king of another country and they said to him, "Give us timber to build the house of God, and we will give you twenty thousand measures of barley, wine and oil in abundance."

They were willing to pay this great price for there was no finer wood in all the world than the cedars of Lebanon. Then, that the wood might be cut and hewn in just the right way, and not spoiled, they asked the king of that country to have some of his men teach them the way of working with the wood, and to help the people of Israel.

Some of the people wove purple hangings for the Temple. Others, who were skilled workers in stone, cut stones for the Temple. Still others carried them and put them into place. Each man worked willingly and faithfully at his own task.

One day the timbers and the stones were all in place, the precious stones and fine hangings of purple and crimson were upon the walls, the vessels of gold and silver and brass were on the altar. Then Solomon the king called his people together and said, "God's house is finished. Let us kneel and pray that he will be with us as we worship here." The people knelt, worshipping and praising God, each one happy and proud that he had had a part in the building.

G. M. S.

PIPPA'S VACATION DAY²

A great poet named Robert Browning once wrote a story about a little girl named Pippa, who had to work hard day after day in a great mill or factory. From early morning until night Pippa had to work just as fast as she could. Outside the birds and bees and

butterflies seemed to be calling to her, and the flowers nodded to her to come out into the sunshine. But all day long she must work as fast as her poor, tired fingers could move.

Only one day in the whole year was allowed to Pippa for a vacation, and perhaps you can imagine how eagerly the young girl looked forward to that one holiday. It was her very own; a day in which she might do just what she liked. At last it came. It was a glorious spring day, and Pippa intended to have the very best time she could. It was her one chance to get away from the clatter and noise of the city and to enjoy God's beautiful world.

So happy was Pippa, as she set out in the early morning for her wonderful holiday, that she sang for joy as she walked along. This was her merry song:

"The year's at the spring;
And day's at the morn;
Morning's at seven,
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world."

As she passed gaily along, people heard her clear, young voice and caught the words, "God's in his heaven, all's right with the world." To those who were sad and discouraged, Pippa's song brought courage and cheer. Those whose lives had been evil began to think of her words, "God's in his heaven," and as they thought they felt ashamed of their sinful lives.

And so it came about that Pippa, in her one vacation day, helped many people to remember that "God is the ruler" of the world.

ALL GOOD GIFTS

God gives so many lovely things!
He gives the bird its feathery wings,
The butterfly its colors fair,
The bee a velvet coat to wear,
He gives the garden all its flowers,
And sun to make them grow, and showers;
And apples for the old bent tree;
Wheat in the meadow blowing free;
Cool grass upon the summer hills,
And silvery streams to turn the mills.
He gives the shining day, and then
The quiet starry night again.
He gives my home—a place to stay,
And laugh, and dream, and work, and play,
With pleasant rooms and windows wide,
And cozy, rosy fireside;
And books to read and folks to love me,
And his good care to watch above me.
It's like a song a person sings—
God gives so many happy things.

NANCY BYRD TURNER³

August Resources

We present the material for the August worship services in the same form as the preceding month. This vacation month, with its smaller groups, may present a greater opportunity for the children to work with the leader in the planning and carrying out of the worship services.

GENERAL THEME FOR AUGUST: *Following His Way*

WEEKLY THEME:

August 3:—*In Kind Ways*
August 10:—*In Thoughtful Ways*
August 17:—*In Brave Ways*
August 24:—*In Steadfast Ways*
August 31:—*In Happy Ways*

³ Used by permission of author.

² American Baptist Publication Society. Used by permission.

HYMNS:

- August 3: "I Thank You God," "O Master of the Loving Heart," "Show Me What I Ought to Do"
 August 10: "Our Church," "Building"
 August 17: "Dare to Be Brave, Dare to Be True," "Faith of Our Fathers"
 August 24: "Lord I Want to Be a Christian," "Always My Friend"
 August 31: "All Things Praise Thee," "Sun High Above"

FROM THE BIBLE:

- August 3: I Peter 1:5, 6, 7; I Corinthians 13:4; Proverbs 31:26
 August 10: Psalms 139: 23, 24; 119:59; Proverbs 12:5
 August 17: Psalms 27:14; 31:24; Isaiah 41:6; Ephesians 6:10-18
 August 24: Acts 2:40-47; I Corinthians 15:58
 August 31: Proverbs 16:20; Psalm 119:1-5

CALLS TO WORSHIP:

- August 3: Psalms 147:1; 69:30
 August 10: Psalm 148:1, 2, 3
 August 17: Psalm 86:9, 10
 August 24: Psalm 86:12, 11
 August 31: Psalms 92:1, 2; 95:2

RESPONSE: "All Things Praise Thee." Sing first verse.

ADDITIONAL STORIES, POEMS, ETC. (See below)

- August 3: Story: "David's Kindness to Mephibosheth"
 August 10: "Think on These Things"; selected hymn poem
 August 17: Story: "Be Strong and of Good Courage," or story of brave present day missionary, from denominational literature.
 August 24: Story: "Little Maid of Israel"; pantomime, "Take My Life and Let It Be"
 August 31: Story: "Great Stone Face"; Prayer Litany.

Stories and Other Resources

DAVID'S KINDNESS TO MEPHIBOSHETH

David was king of the Israelites, and his kingdom was at peace with the tribes around him. It had not always been like this, however. One day David began to think of the early days of his reign, even the time before he became king. Then Jonathan and he had been good friends, and worked together in the palace. How he wished that there was someone to whom he might talk about Jonathan, who had been killed in battle, and was gone these many years! If there were only a son or brother of Jonathan's to whom he might show kindness in memory of Jonathan who had been such a good friend!

Now David did not know it, but there was a lame prince who was a son of Jonathan, living in the house of Machir. When the word had come to the palace that Saul and Jonathan had been killed in battle, the nurse, fearful that some one would harm the little boy, took him in her arms to take him to a secret place where the soldiers could not find him. In her haste, however, she stumbled and the tiny prince fell and hurt his feet, so that ever after that he was lame.

David, on a certain day, turned to his counsellors and asked, "Is there any yet that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" Then some of those standing about remembered Ziba. "Ziba was Saul's servant," they said.

"Let us call Ziba. He may be able to tell you."

Then the king sent his servants, and Ziba was brought before the king. David greeted Ziba kindly, and asked him the question he had asked of his counsellors, "Is there not any yet of the house of Saul that I may show the kindness of God unto him?"

Now Ziba had not spoken of the son of Jonathan to anyone for many years. He was afraid that the enemies of Saul would do some harm to the young boy. Even now, when Mephibosheth had grown to be a young man, Ziba kept the secret.

The king was waiting for an answer, and Ziba felt that there was no thought of harm in the wise kindly face of the king, so Ziba said to David, "Yes, there is Mephibosheth, the son of Jonathan, who is lame in his feet."

King David's face grew eager as he exclaimed, "Where is he? Bring him to me." Impatiently he waited while messengers hurried to the home of Machir, with whom young Mephibosheth lived.

The messengers delivered the king's message to Mephibosheth, but he was not at all anxious to go with them to the palace of the king. He thought, "Perhaps this is just a way to get me into the king's palace, and then they will set upon me and kill me." The kings and rulers of that time were sometimes very cruel and unforgiving and Mephibosheth had no way of knowing how different David was.

Nevertheless he went with the messengers. Courageously he came into the presence of the king, though with a great deal of wonder in his heart.

He stood before the king, and then knelt in reverence. This was a king in whom he could trust, and who would do him no harm.

"Arise, Mephibosheth," the king said, "and do not be afraid. I will show you kindness for your father's sake." So saying, he called his servants to him. "Bring fine clothes and jewels to wear," he commanded, "for Mephibosheth is to be as my son. He will sit at the table with my sons, and you are to treat him as a prince."

Mephibosheth could hardly believe his good fortune. He was to be a prince indeed in the palace of David. Even this was not all. David called to him the servant Ziba and told him, "You and your fifteen sons and twenty servants are to have special care for Mephibosheth. I shall give him the lands that belonged to Saul, and you and your servants shall help him look after these lands."

Ziba was glad to have this command for he had dearly loved the little lame boy, and now rejoiced in his good fortune. He answered the king, "According to all that my lord the king hath commanded, I will do."

So Mephibosheth, through the kindness of the king, found a happy home in the palace.

GRACE M. SMELTZER

LITTLE MAID OF ISRAEL

We want to think this morning of being steadfast to our faith. In the Old Testament there is a beautiful story of a little maid of Israel who stood steadfast in her loyalty to God.

While the tribes of Israel fought against their enemies some of the people were taken captive, and this little girl, whose name we do not know, was taken as a prisoner by the Syrians. She was given to the great warrior, Naaman, and his wife, to be a servant in their household. Her heart often grew lonely among these strange people with their different customs and language, and she longed to see again the faces of her mother and father and to be safe at home. She had one

friend in this new country, however, and that was her God. She knew that it was written in the Scriptures, "I will be with thee, whithersoever thou goest." When the time of prayer came she talked to the heavenly Father, and she was not so lonesome.

Naaman's wife grew to love the little maid of Israel, and so one day she shared with her the great trouble that had come into their household. Naaman, captain of the king's hosts, had contracted leprosy, and they knew no cure at all for this strange disease. The little maid of Israel thought again of the God of Israel and of one of his prophets named Elijah. Eagerly she told her mistress of this man of God in her own far country. We will read together in our Bible the story of how Naaman made the journey to Elijah. (Read II Kings 5:4-15a.)

CONVERSATION: About how the little maid's loyalty to God helped many; about other Christians who have been steadfast, as Paul of the New Testament, William Carey or some other missionary, present day Christians. Follow with pantomime of "Take My Life and Let It Be."

PANTOMIME

Words of "Take My Life and Let It Be" sung by an individual or class. Five children take their places each in turn facing the worship center.

1. Child advances and kneels as first verse is sung.
2. Child advances with hands outstretched and stands to the right facing worship center. Another child advances and stands to left, holding a pose as though walking.
3. Child comes with an open song book as though singing, and stands to the right.
4. Child advances with offering plate, or few pieces of silver in her hands.
5. All turn slowly and kneel as last verse is sung.

THINK ON THESE THINGS

(Read Philippians 4:8.) "As a man thinketh in his heart, so is he." Paul knew how true these words were. So he told the people at Philippi to think about the good and fine things. Have you ever thought an ugly thought and before you knew it the words slipped past your lips and were spoken? Such thinking and speaking makes both ourselves and our friends unhappy.

Think of your mind as a clear white page. What will you put on it? A true thought? You do not want to spoil it with ugly untruths. Honest thoughts? Sometimes you are called upon to act quickly—will you do the honest or the dishonest thing? If we have trained our minds to think only honest thoughts we can choose easily and quickly. Lovely thoughts? Suppose you knew that tomorrow you could no longer see, or that you would be shut away where there were only four ugly walls. What would you choose to look at today that you can remember? The blue of the sky, the color of your favorite flower, a beautiful painting, your mother's smile?

Some people have put their thoughts into beautiful words that are easy to remember and are helpful, such as these of Tennyson: "Follow the king. Live pure, speak true, right wrong, follow the king, else wherefore born?"

CONVERSATION: The leader may present another bit or two of verse or call upon the children to give her their choice of "The words I most want to remember." (A class may prepare beforehand their choice of a prayer, a poem, a favorite Scripture or hymn.)

* Found in *International Journal*, Sept. 1944, p. 20.

* Found in *Junior Worship Materials* by Burgess and in many story anthologies.

APPRECIATION: Conversation concerning story "The Great Stone Face," leading them to think of becoming more like Jesus as we look toward him for guidance in being kind, brave, true, cheerful, thus summarizing the month's theme. A teacher and class may prepare a litany somewhat as follows using the response: "Teach Us

Thy Way."

LITANY:

Teach us the way of kindness to the friendly and those in need.
Teach us, heavenly Father, to think only those things which are good in thy sight.
Teach us brave ways of living, we pray, that we may honor thee in our lives.
Teach us to stand for the right and the true.

Intermediate Department

By Frances Nall*

WORSHIP CENTER SUGGESTIONS:

Appoint a committee not only to plan and lead the worship service but also to arrange a worship center appropriate for that day's theme. Following are some suggestions:

July 6: bright colored flowers on the altar.
July 13: Bible open to the Psalms, and a violin.

July 20: The picture, Da Vinci's "Last Supper" (which may be ordered from W. A. Wilde Company, 131 Clarendon St., Boston, Massachusetts for 15 cents each; No. AS.)

July 27: Michaelangelo's "Moses" (No. 403, from W. A. Wilde Company.)

August 3: a favorite picture of Jesus.

August 10: a map of Paul's missionary journeys back of the altar, on which are a Bible and some summer flowers.

August 17: Hofmann's "Christ in Gethsemane, (No. 798E, The Perry Pictures, Malden, Massachusetts.)

August 24: picture of your church.

August 31: picture of Lafon's "The Son of a Carpenter," (Taber-Prang Art Co., Springfield, Massachusetts) or a hammer, saw, and axe as a symbol for Labor Day Sunday.

July Resources

THEME FOR JULY: *Discovering God in the Beautiful*

July 6

THEME: *My Father's World*

PRELUDE: "The Summer Days Are Come Again"

CALL TO WORSHIP: Psalm 19:1-6

HYMN: "This Is My Father's World"

HYMN-STUDY:

The hymn we have just sung was written by Maltbie D. Babcock, who based this poem on Psalm 24:1 and Matthew 10:29-31 (which should be read aloud). Dr. Babcock was a popular preacher, especially with young people. He liked baseball and was interested in all types of sports, but best of all he liked to get up early in the morning and go out in the woods to meet the sunrise and listen to the bird calls. Whenever he started on one of his early hikes he would say to his family, "I'm going for a walk in My Father's World." From the inspiration of these trips he wrote this hymn which we have just sung. (Read parts of it again.)

SCRIPTURE: I Chronicles 16:29-33.

POEM:

I have seen God—
In a sunrise He came to me;

* Staff Consultant on Church School Curriculum, First Methodist Church, Evanston, Illinois.

Out of the bleakness of early morn,
He came, transforming the world
To sparkling beauty.
I have seen God.

I have seen God—
Through the day he came to me;
Many times I saw Him in the eyes
And deeds of a fellow-man.
In the thoughts of a friend
I have seen God.

I have seen God—
In a sunset he came to me;
In the fading embers of a fading day,
He came, the heavens declaring
The glory of His name.
I have seen God.

Author unknown.

TALKS: "Seeing God in Nature"

First Intermediate: "How the Woods and Plains Help Me Think of God"

Second Intermediate: "How the Sunshine and Clouds Help Me Appreciate the Wonder of God"

Third Intermediate: "How the Bird Calls and Flowers Help Me Know God's Greatness"

HYMN: "God Who Touchest Earth with Beauty"

PRAYER-POEM:

For flowers that bloom about our feet;
For tender grass so fresh and sweet;
For song of bird and hum of bee;
For all things fair we hear and see,
Father in heaven, we thank thee!

—RALPH WALDO EMERSON

July 13

THEME: *Sing unto the Lord a New Song*

PRELUDE: "Bring, O Morn, Thy Music"

CALL TO WORSHIP: Psalm 149:1.

HYMN: "All People That on Earth Do Dwell"

HYMN-STUDY:

The oldest song book is found in the Bible, in the book of Psalms. Many of these old hymns have been translated and put to music, one of which is the hymn we have just sung. It was first published in 1561 and has been sung by all English speaking peoples the world around from that time to now. It was such a popular song that even Shakespeare mentions it in *Merry Wives of Windsor*, Act II, Scene I, "They do no more adhere and keep place together than the Hundredth Psalm to the tune of . . ." This hymn follows very closely the words of the Psalmist who wrote this psalm as a song of praise to be sung by the congregation when the offering was taken.

SCRIPTURE: Psalm 100

TALK: "Discovering God in Song"

Many people from the time of David, the Psalmist, have expressed their joy to God in song, which has helped others to know God better. The person who has written the most hymns is probably Charles Wesley. He was one of the most spontaneous writers who ever lived. He had a poem for every occasion. While in Oxford, he spun out poetry as he

walked across the campus. In 1735 he came to Georgia with General Oglethorpe but the hardships of pioneer life were too much for his health and he went back to England. There he became interested in spreading the gospel to the workingman of England and in 1756 settled in Bristol.

He wrote hymns for every experience of life, Easter, Christmas, Thanksgiving, loneliness, joy and friendship. Of the 2,030 hymns of Wesley which were collected into one volume in 1763, we are still singing 400 of them today, as "Christ the Lord is Risen Today," "Hark! the Herald Angels Sing," and "Jesus, Lover of My Soul."

We have many old hymns but many poets living today are expressing their love for God through hymn writing. One of these is Dr. Earl Marlatt who wrote "Are Ye Able," said the Master." This hymn is based on the story of Salome who asked Jesus if her sons could have the seats of honor. Jesus replied with this question: "Are you able to drink the cup that I am to drink?" They said to him, "We are able."¹ From this story has come the great modern hymn. (Read aloud Matthew 20:20-23.)

HYMN: "Are Ye Able," said the Master"

OFFERING: To get new hymnals for the church school

PRAYER-HYMN: "Great Master, Touch Us With Thy Skilful Hands"

BENEDICTION: "The Lord Bless You and Keep You"

July 20

THEME: *Through the Artist's Brush*

PRELUDE: "Worship the Lord in the Beauty of Holiness"

HYMN: "All Beautiful the March of Days"

POEM:

For, don't you mark? We're made so that

we love
First when we see them painted, things we

have passed
Perhaps a hundred times nor cared to see;
And so they are better, painted—better to

us
Which is the same thing. Art was given
for that.

—From *Fra Lippo Lippi*
by ROBERT BROWNING

PICTURE INTERPRETATION: "The Last Supper" by Da Vinci

This picture represents the scene from the Last Supper when Jesus said, "One of you shall betray me." The twelve disciples have fallen into four groups, each expressing high emotion at the announcement. On the extreme left are Bartholomew, James the Less and Andrew, all speechless with horror. In the next group we see Judas clutching his money bag, Peter leaning forward eager to know the betrayer, and John overcome with sorrow. On the extreme right Simon holds out both hands to show his innocence, while Thaddeus and Matthew share his feelings. In the right center is the most excited group. Thomas is asking if he will be the one, James is horror struck at the idea, and Philip is pouring out the innocence of his soul. Jesus is the only calm figure in the group as with arms outstretched he is showing that he will follow God's will for him. (Read or tell the story as found in Matthew 26:17-30.)

GUIDED SILENT PRAYER:

Be silent for a little while, (pause)
And think—and feel—and pray. (Pause)
Realize anew
That Jesus lives through us

¹ Matthew 20:22b, Revised Standard Version of the New Testament.

² Author unknown. From *Finding God* by Dorothy Strong.

When we are brave, and fine,
And true. (Pause)²

Dear Father, help us to catch a new vision of God's greatness as we see the calmness of Jesus as portrayed by Da Vinci. Grant that we may ever live so near thee that we may have this great power and calmness which Jesus had. In thy name, we pray. Amen.

OFFERING: For a picture for the worship center.

RESPONSE: "Bless Thou the Gifts"

BENEDICTION: May we ever be alive to the beauty around us. It expresses the wonder of thy name. Amen.

July 27

THEME: *With the Artist's Chisel*

PRELUDE: "Praise We the Lord Who Made All Beauty"

OPENING THOUGHT:

Some have eyes

That see not; but in every block of marble I see a statue—see it as distinctly As if it stood before me shaped and perfect In attitude and action. I have only To hew away the stone walls that imprison The lovely apparition, and reveal it To other eyes as mine already see it.

—LONGFELLOW, in "Michael Angelo"

HYMN: "God Who Touchest Earth With Beauty"

SCRIPTURE: (by several readers):

First reader: Exodus 3:1-5.

Second reader: Exodus 3:6-7; 10-12.

Third reader: Exodus 20:1-17.

Fourth reader: Exodus 34:29-32.

HYMN: "O God of Truth, Whose Living Word"

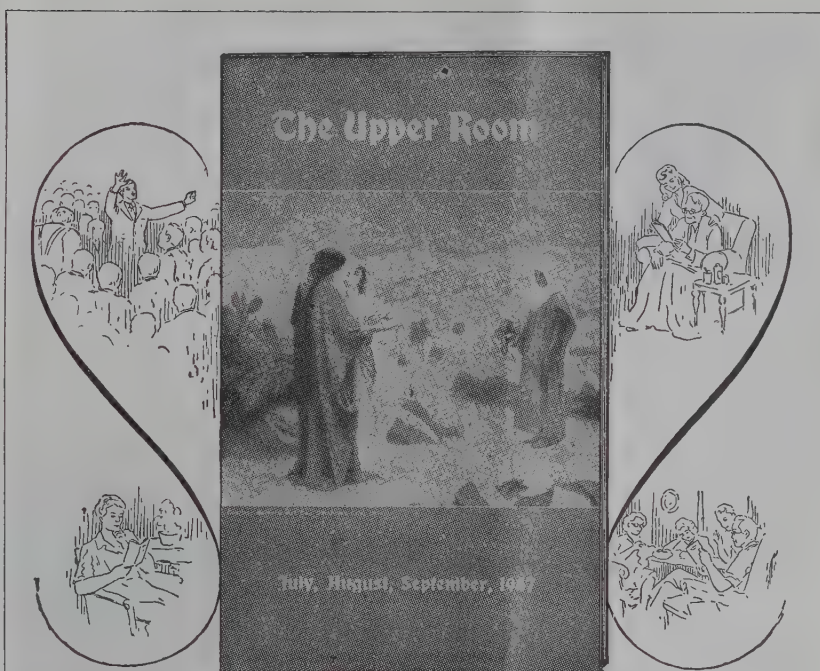
TALK: "Moses"

The statue of Moses which we see in this picture was a masterpiece of Michelangelo Buonarroti. Michelangelo was born near Florence, Italy in 1475. As his mother's health was poor, he was reared by a stone-mason and his wife. Michelangelo loved to play with the chisels, mallets, and other tools of the stone cutter. He thought school was very dull and much preferred to spend his time in the stone-cutter's shop. At the age of thirteen, much to his father's dislike, Michelangelo stopped school and became an apprentice to a painter. He excelled in painting and was invited to enroll in a school of sculpture at the age of fourteen.

Michelangelo was asked by the Pope to make this statue of Moses for a tomb. The statue shows Moses at the moment of his return from Mount Sinai where he had received the Commandments from God. Moses is shocked to learn that in his absence the Israelites had made an idol, a golden calf, to which they are bowing down and worshipping.

In the statue Moses is sitting on a throne-like chair with his body twisted, his head raised to the left, and one arm thrust forward. All tell of the terrible conflict going on within him. He is tense and indignant. He is having a difficult time restraining his anger. He, the leader of the Israelites, has been entrusted with the important task of leading the people into the land of promise. Now they have forgotten God and are worshipping an idol.

As we look at the statue we feel that Moses is only restraining his anger until he asks God what to do. We expect at any moment the thunderous voice of the prophet Moses as he delivers God's message, announcing the punishment which must follow the breaking of the commandment: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or



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● "On a busy Sunday morning the guard at the gate of our vast air base called me and said: 'Chaplain, there's a Jap here who says he wants to talk to a Protestant chaplain. What shall I do?'"

"I hurried across the field and was met by a middle-aged Japanese civilian who was nervously twisting the pages of a copy of THE UPPER ROOM. I could not learn where he had picked it up—probably from a GI trash pile. He told me how he had managed to read the book, using the English he had learned in school and with the aid of an English-Japanese dictionary, a laborious process at best. He said to me, 'Sir, could you talk to me about your Christ?'"

—An Army Chaplain

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—A Native Minister in a Chinese Leper Colony

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that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

POEM:

Each soul must seek some Sinai, as Moses sought of old,
And find immortal music writ on slabs of living gold.
Each soul must seek some Sinai, some high flung mountain peak
Where he may hear the thunders roll and timeless voices speak.
Each soul must seek some Sinai, some secret place apart,
Where he may be alone with God and New-Born Kingdoms chart.
Each soul must seek some Sinai, where God's own voice is heard
And he may see the mystic sign and hear the secret word.

—WILLIAM L. STIDGER.³

HYMN: "March On, O Soul, with Strength"
PRAYER: Dear Lord and Father of Mankind, help us to seek thee in the quiet of the mountain side, and in the hurry of everyday life. May we like Moses catch a new glimpse of the greatness of God as revealed in his laws. In thy name, we pray. Amen.

August Resources

THEME FOR AUGUST: *Discovering God Through Great Personalities*

August 3

THEME: *We Would See Jesus*
PRELUDE: "Shepherd of Tender Youth"
CALL TO WORSHIP:

Leader:

Jesus, we look to thee,
Thy promised presence claim;
Thou in the midst of us shalt be,

³ Used by permission of William L. Stidger.

Assembled in thy name.

Group:

Present we know thou art;
But, O, thyself reveal!
Now, Lord, let every waiting heart
The mighty comfort feel.

—CHARLES WESLEY

HYMN: "We Would See Jesus"

MEDITATION AND MUSIC: "Jesus Shows Us God"

I. God as a Father (first speaker):

Jesus instructs his disciples when they pray to say, "Our Father." (Read Matthew 6:9; John 20:17.)

Jesus tells us that God knows our needs even before we ask. (Read Matthew 6:29-32; 10:29-32.)

Jesus shows that God is forgiving. (Read Matthew 6:14; Luke 6:36-38.)

Hymn: "Our God, Our Help in Ages Past"

II. The Brotherhood of Man (second speaker):

Jesus spoke of all persons as his brothers. (Read Matthew 12:50; Mark 3:35.)

Jesus often refers to persons not related as brothers. (Read Matthew 5:23-4; Luke 6:41-42.)

Hymn: "O Brother Man, Fold to Thy Heart Thy Brother"

III. The Worth of the Individual (third speaker):

People often think only of the important persons and forget the unimportant people. Jesus stressed the worth of each individual person. In the time of Jesus women and children were not considered important, but Jesus stressed the importance of children and of the worth of women to society. (Read Matthew 18:1-6; Mark 10:13-16; Luke 10:38-42.)

Hymn: "Love Thyself Last"

IV. Service for Others (fourth speaker):

Brotherhood means that we as Christians should be interested in all peoples. Not only should we help them but we should sacrifice our own desires for those of others. (Read Matthew 20:25-28; Matthew 7:7-12.)

Hymn: "We Thank Thee, Lord, Thy Paths of Service Lead"

OFFERING: To help those in need.

BENEDICTION: "Saviour, Again to Thy Dear Name We Raise"

August 10

THEME: *Paul, the Courageous*

PRELUDE: "Take My Life, and Let It Be"

CALL TO WORSHIP:

O come, let us sing unto the Lord;
Let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving,

And make a joyful noise unto him with psalms.

HYMN: "Lead On, O King Eternal"

SCRIPTURE AND STORY (by three students and Leader): "Paul, the Courageous"

First student: "Paul Becomes a Follower of Jesus." Tell the story of Paul as found in Acts 7:59-60; 8:1-4; 9:1-31. Explain why Paul was courageous. What made him decide to be a follower of Jesus?

Second student: "The Disciples Were First Called Christians." Tell the story of Paul as he worked with the followers of Jesus and that they were first called Christians at Antioch, as given in Acts 11:19-26. What did it mean to be a Christian? What does it mean for us today to be a Christian?

Third student: "Paul Takes the Gospel to Europe." Tell the story of Paul's call to

Macedonia and of his first convert to Christianity in Europe, as given in Acts 16:8-15. Who would be the heathen today if Paul had decided to go to India instead of Europe?

Leader: "Paul Helps Us Know God." Paul through his letters to the early Christian churches gives us a glimpse of the greatness of God, as recorded in 1 Corinthians 13:1-13; 2 Timothy 2:15; 1 Timothy 4:11-16. (Other passages may be read and explained.)

LITANY:

Leader: Our Father, who hast made one blood all nations to dwell together in love and fellowship,

Group: Grant that we may ever be mindful of thee.

Leader: Guide all nations of the world in the paths of peace,

Group: We humbly pray, O Father.

Leader: Help us to spread thy teaching throughout the world by our example in our community and abroad,

Group: Help us to be mindful of all people's welfare.

Leader: Open our eyes that we may see the needs of others, and grant that we may be willing to fulfill that need,

Group: We do humbly pray, O Father. Amen.

HYMN: "These Things Shall Be—A Loftier Race"

OFFERING: For missions

OFFERING RESPONSE:

All things are Thine: no gift have we,
Lord of all gifts! to offer Thee;
And hence with grateful hearts today,
Thy own before Thy feet we lay. Amen.

—JOHN GREENLEAF WHITTIER

BENEDICTION: Our Father, who art the source of all our help and strength, be very near to us as we depart to carry forward the task of spreading the gospel to every creature. Amen.

August 17

THEME: *March On, O Soul, with Strength*

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP:

The Lord is my light and my salvation
whom shall I fear?

The Lord is the strength of my life; of whom shall I be afraid?

Teach me thy way, O Lord, and lead me in a plain path.

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say on the Lord.

HYMN: "March On, O Soul, with Strength"

SCRIPTURE: Matthew 5:10-12.

TALK: "Polycarp, the Martyr"

Because the early Christians would not worship the Emperor at Rome, they were persecuted. Polycarp was born (70 A.D.) during the time of these persecutions. He not only worshipped the one true God but went with his parents to the church services regularly. When he grew up he decided to be a minister. He was such a great preacher and a great Christian that he was elected Bishop. He was held in great reverence by all who knew him for his gentleness, his kindly Christian spirit, and his courage to preach in face of persecution.

During the festival games at Smyrna (probably February 23, 155 A.D.) the people clamored for some excitement. The Roman officials brought twelve Christians to the arena. The proconsul asked them to recant or be thrown to the lions. Of the twelve only one recanted. The other eleven Christians were thrown to the angry, growling lions and were devoured before the great

throng of cheering people.

Still the shouting multitude in the stadium shouted for more victims. The Roman officials went to a nearby farmhouse, where they knew the old bishop lived. Polycarp received them kindly and gave them refreshments as they told of their bloody errand. The proconsul asked the bishop to recant of his faith in God and swear by the Emperor, but the venerable bishop replied, "Eighty and six years have I served Christ, and he did me no wrong. How then can I revile my King, that saved me?"

When the proconsul insisted, Polycarp replied again, "If you vainly imagine that I shall swear by the fortune of Caesar, you are mistaken. Hear a plain answer: I am a Christian."

While the proconsul was finishing his refreshments, the old bishop went into an adjoining room and prayed to God for strength to withstand his persecution unafraid. He asked God to forgive his tormentors. When Polycarp entered the room, the proconsul led him gently to the Roman chariot, and drove him to the arena where the crowd was crying for more amusement. In the center of the arena a huge bonfire had been built and Polycarp walked calmly to his death, for God had given him strength not only to live as a Christian but to die as a Christian. (The leader should tell how a Christian today needs courage.)

PRAYER:

Dear Father, we thank thee for the lives of courageous leaders who gave up everything to follow thee. Grant us strength to admit our errors, endure criticism, and ridicule. Help us to see the difference between what is right and wrong, and give us the courage to follow thee in all our choices. In thy name, we pray. Amen.

HYMN: "Believe Not Those Who Say"

BENEDICTION: May we depart with courage to follow thee. Amen.

August 24

THEME: *Christians Today—New Found Friends*

PRELUDE: "Still, Still with Thee"

CALL TO WORSHIP: Psalm 50:1-2; 49:1-3.

HYMN: "God of Our Youth, to Whom We Yield"

SCRIPTURE: Psalm 139: 1, 4, 6-12.

PRAYER-HYMN: "Dear Lord and Father of Mankind"

TALK: "New-Found Friends"⁴

When the last sound of the fire engines died on the midnight air, there were sad hearts in Litchfield, Connecticut. The flames had consumed St. Anthony's Roman Catholic Church, and grief reigned in the parish. But the distress soon gave place to rejoicing in new-found qualities of their neighbors. St. Michael's Episcopal Church was opened to them for services, and willing hands were outstretched at every turn. All churches gave generously to the building fund and half the proceeds of the Annual Community Concert were turned over to St. Anthony's.

In acknowledging the generosity, the priest said: "In our grief over the loss of our church, I feel a deep sense of gratitude for the charity and the humanity which prevail in this community, for upon such solid foundation the best and lasting things of life undoubtedly materialize. We can well be proud of our town, not only because it is beautiful to the eye, but because it is spiritually beautiful as well, and can serve as a model for a troubled world."

⁴ By Macanna Cheserton-Mangle, 535 Fifth Avenue, New York 17. Used by permission.

(The speaker should lead a discussion or make suggestions of how the group can carry out the spirit of Christ in your own community.)

OFFERING: For a community project.

RESPONSE: "Father in Heaven, Who Lovest All"

BENEDICTION:

Father, give thy benediction;

Give thy peace before we part.

Still our minds with truth's conviction,

Calm with trust each questioning heart.

Amen.

—SAMUEL LONGFELLOW

August 31

THEME: *We Are Laborers Together with God*

PRELUDE: "We Thank Thee, Lord, Thy Paths of Service"

CALL TO WORSHIP: "O come, Let Us Worship"

STATEMENT OF THEME:

Tomorrow is Labor Day, at which time all Americans honor the persons who make life comfortable, give the necessities for living, and provide by their labor many of the material joys. Labor Day, which is a legal holiday in the United States and its territories, was first celebrated in New York in 1882. Since that time all Americans pause to honor those who dig our coal, provide our food, make the cloth and provide our houses. Jesus was a laborer and has much to suggest to us today concerning the dignity of work, and our concern for the welfare of others.

HYMN: "O Master Workman of the Race"

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By Henrietta Thompson*

July Resources

THEME FOR JULY: *Achieving Peace*

For the Leader

This month particularly you will want to remember the principle that worship, to be of the most value, must be followed with action. Think through what your group could do—money for the literacy crusade, local projects to break down prejudice, drives for relief.

(Note that for August you will need a copy of Maus' *Christ and the Fine Arts*.)

July 6

THEME: *Through Working for Peace*

WORSHIP CENTER: Flags of all nations before a world map.

PRELUDE: *America and Materna* ("O Beautiful for Spacious Skies")

CALL TO WORSHIP:

"I call you to the worship of that God of truth, the Spirit behind and above and in the visible realities of life . . . I call you to worship him with your wills, which means that

SCRIPTURE: (by several readers)

First reader: Jesus chose working men to be his closest friends. Mark 1:16-20.

Second reader: Jesus chose many of his illustrations from his experiences in the carpenter shop. Matthew 7:24-29.

Third reader: Paul speaks of Christ as the master-builder. 1 Corinthians 3:9-14.

HYMN: "O Son of Man, Thou Madest Known"

TALK: "The Mark of the Master-Builder"

In India is a very old wall. As the visitor looks at the bricks along this wall, he sees that each brick is marked with a signature. The guide will tell you that is the name of the person who built that section of the wall. Then at less frequent intervals, the visitor will see a different mark on the wall. On some sections of the wall which are crumbling with age, he does not see this sign. But on other sections of the wall, which have withstood the heat and cold of many seasons, this sign can be seen. The guide will tell the visitor, "That big sign which one sees on certain sections of the wall, is the signature of the master builder. As he inspected the wall many centuries ago, the master-builder put his approval on the work which was well done."

So Jesus spoke in his parable of the talents to the servant who did his work well, "Well done, good and faithful servant." (Matthew 25:23) (The leader should make suggestions of how intermediates should do their work well, and receive the approval of the master-builder.)

OFFERING: For the needy of the community.

RESPONSE: "O God, Who Workest Hither-to"

BENEDICTION

you do not merely listen and look, yourselves inactive, but that you pledge and give your very selves."

—HERMAN E. WORNOM

HYMN: "God of Our Fathers, Whose Almighty Hand"

PRAYER: Of thanksgiving to God for our land;

Of intercession for the integrity of our land;

Of petition for the influence of our land in keeping peace in the world.

For guidance of those in authority in the United Nations.

LEADER: At this Fourth of July season of the year, we are always thinking of the history and freedom of our land. But are we truly free when there hangs over us and over all people the threat of another war? Such a thought takes Christians inevitably back to the ideals and principles set down by the Prince of Peace.

SCRIPTURE: Matthew 5:38-48

STATEMENT:

Many people who have looked upon the teachings of Jesus as a very nice addition to their cultural and ethical standards—provided there was time for them—are having a rude awakening. With powerful repercussions it is becoming evident that unless the teachings of Jesus are restored to a place of primacy in the modern scheme of things, the reconstruction of a broken world cannot even begin. In the first place, men universally attribute the world breakdown to a materialistic age that thought it had evolved beyond the need of moral and spiritual

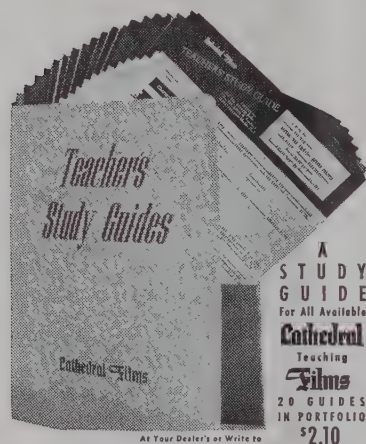
* Assistant Director of Youth Work, Presbyterian Church, U. S., Richmond, Virginia.

codes. The reestablishment of these codes as a guide to action must be the first step of the postwar world. We can no longer toss off the teachings of Christ by saying they're very nice. His words are not only immortal and unanswerable, but unavoidable and final.

—CHARLES A. WELLS¹

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PLEDGE (by entire group):²

Today, when the nations of the world are looking toward the light of a new day and I am preparing to serve in this new day, I resolve, with the help of Jesus Christ, to

Pledge my life without reserve to his plan for me;

Use all opportunities that in his good providence he sends my way;

Give my best to whatever I am doing;

Face life with braveness, whatever it brings;

Build all my life on faith in the Lord Jesus Christ and his sacrifice for me.

—JANE CHAMBLEE³

HYMN: "God of Our Fathers, Known of Old"

BENEDICTION:

We are youth!

Our legacy of men—

A broken, war-torn world,

Crushed dreams, hate, and pain.

I am God!

My legacy to you—

Strength to overcome the world,

Courage to bear all grief and pain,

And faith to take crushed dreams and make them whole again.

—KIZELLA THURSTON⁴

CHORAL RESPONSE (by solo, choir, or piano):

Third stanza of "Draw Thou My Soul, O Christ."

July 13

THEME: *Through Literacy*

WORSHIP CENTER: Map of world with open Bible before it.

PRELUDE: *Chenies* ("O Word of God Incarnate")

CHORAL CALL TO WORSHIP⁵: First stanza of "O Word of God Incarnate"

LEADER: We desire peace for the world, but can we have peace as long as some men are bound by illiteracy? As long as people cannot read we will have those who must inevitably form their opinions from hearsay. As long as some children grow up unable to read the Bible we will have men cut off from one of the great sources of information about God.

SCRIPTURE: Psalm 19:1-11

HYMN: "The Heavens Declare Thy Glory, Lord"

PRAYER: Of thanksgiving for the Bible;

Of gratitude for the gift of speech and reading;

Of petition that Christians might take up their responsibility to see that illiteracy is eliminated in all lands.

LEADER:

LITERACY TODAY

In the present plight of the world, much of it devastated by war, three-fourths of it hungry, three-fifths unable to read or write and therefore hopeless of improving their lot, many of our wisest statesmen are saying that the spirit and techniques of Christian missions point to the best hope of a workable way out . . .

High on everyone's list of immediate imperatives in such a program is *literacy*. Next to famine relief, many of the Asiatic

¹ Reprinted from *Between the Lines*, by permission of author.

² If possible, have mimeographed copies distributed before the program. If not possible, have pledge read by two or three people in unison.

³ First Presbyterian Church, Columbia, S. C. Used by permission of author.

⁴ Used by permission of the author.

⁵ To be sung as solo or by choir. If this is impossible to do, have the leader read stanza one of the hymn while the tune is played very softly.

and African peoples are asking that they be taught to read so they can get better jobs and help to free themselves from those who have always exploited them. And historically it has been the missionary who is the literary researcher and teacher because of his desire to give the Bible to the people of the earth. Now, even where governments assume the lead in such campaigns, they must come to the Laubachs and the James Yens for their techniques and they must depend on the missionary for the "each one teach one" spirit of the volunteer, because that is the only way most of the underdeveloped countries can afford to do the colossal job—literacy campaigns largely manned by volunteer teachers and expertly led . . .

Literacy, of course, is only a means to an end: its proponents want to help the discouraged and oppressed to read just as the missionary would have them read the Bible.

The tremendous success of literacy campaigns puts a new urgency upon the Church to use this new advance in the interests of the Kingdom of God. And it is already a stupendous advance:

In Russia about 10 per cent were literate in 1920; now more than 90 per cent of Russians can read and the publication of books and periodicals has kept pace with the new readers.

In China nearly 40,000,000 new readers have been taught in the last ten years.

Mexico with 40,000 teaching posts at work taught over a million new readers this last year. A dozen countries of Latin America have seized upon Dr. Laubach's new phonetic method and are busy learning to read.

In India, likewise, literacy charts followed by simple, scientifically prepared primers have succeeded so well in so many languages that the government (Indians and British cooperating) has devised the Sargent plan to teach all India to read. It waits only the groundwork of enough school and mission taught literates to implement the scheme.

In the next 50 years, at the present rate of increase, 500,000,000 new readers will be demanding health, and agriculture and vocational and spiritual aids in their effort to better themselves . . .

—ALFRED D. MOORE⁶

What part will the church have in this venture? What will this program mean to world peace?

HYMN: "From Greenland's Icy Mountains"

BENEDICTION: Ephesians 3:20, 21

July 20

THEME: *Through Relief*

WORSHIP CENTER: Map of world in background; pictures of needy persons abroad in foreground.

PRELUDE: *Germany* ("Where Cross the Crowded Ways of Life")

CALL TO WORSHIP:

Leader: "I want to be alone with you, Lord. Who is he standing there?"

Boy's Voice (from rear): "Your needy brother."

Leader: "But I want to be alone with you when I commune with you."

Boy's Voice: "He is always with me."

—ARTHUR B. RHINOW⁷

CHORAL RESPONSE⁸: Tune *Hendon*

Comfort those who weep and mourn;

Let the time of joy return;

Heal the sick, the captive free;

Let us all rejoice in thee. Amen.

—REV. WILLIAM HAMMOND

⁶ From Committee on World Literacy and Christian Literature.

⁷ From *The Christian Century*. Used by permission.

Leader: One of the best projects Christians can have to further world peace is to see that men's physical needs are met. How much have we done to see that others are not cold and hungry?

POEM: THE AGONY OF GOD

I listen to the agony of God—
I who am fed,
Who never yet went hungry for a day.
I see the dead—
The children starved for lack of bread
I see, and try to pray.

I listen to the agony of God—
I who am warm,
Who never yet have lacked a sheltering home.
In dull alarm
The dispossessed of hut and farm
Aimless and "transient" roam.

I listen to the agony of God—
I who am strong,
With health, and love, and laughter in my soul.
I see a throng
Of stunted children reared in wrong,
And wish to make them whole.

I listen to the agony of God—
But know full well
That not until I share their bitter cry—
Earth's pain and hell—
Can God within my spirit dwell
To bring his Kingdom nigh.

—GEORGIA E. HARKNESS⁸

RESPONSIVE READING:

Leader: James 2:14-17.
Response: O Father of all men everywhere, forgive us for our neglect and for our insufficient faith.

Leader: 1 John 3:16, 17
Response: O Christ of great compassion, deepen our love for thee and our fellow men. Help us to love enough to act.

Leader: Romans 12:19-21.
Response: O Christ who prayed for those who did you wrong, help us to know such love. Help us to love our "enemies."

Leader: 1 John 4:20, 21.
HYMN: "Where Cross the Crowded Ways of Life"

BENEDICTION: Repeat the third verse of the poem "The Agony of God"

July 27

THEME: Through Education Against Prejudice

WORSHIP CENTER: Map of the world in the background. Place letters across the map to read "One God and Father of All." (Ephesians 4:6a)

PRELUDE: Dennis ("Blest Be the Tie That Binds")

CALL TO WORSHIP:
We can never build God's Kingdom
Till we learn to love man more,
Till we trample the injustice
That now tramples down the poor . . .

Till we banish brutal passions
That make armies, navies, wars;
Till we conquer racial hatreds,
And break down the color bars . . .

—CHAUNCEY R. PIETY¹⁰

⁸ From *The Glory of God*. Used by permission of the publisher, the Abingdon-Cokesbury Press.

⁹ Have mimeographed copies distributed before the program if possible; or have two people read responsively to the group. If the latter is done, the leader should have the Scripture references written out on one sheet to avoid delays.

¹⁰ First Christian Church, Harrisburg, Ill. Used by permission of the author.

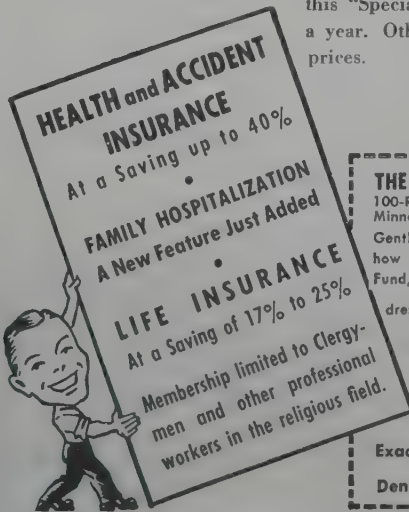
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HYMN: "In Christ There Is No East Nor West"

DRAMATIZATION:

Leader: "A blind man said,
'Look at the kikes.'"

Jew: (enter person representing the Jews)

"And I saw

Rosenwald sowing the seeds of culture in
the Black Belt,
Michelson measuring the odysseys of in-
visible worlds,
Brandeis opening the eyes of the blind to
the Constitution,
Boas translating the oneness of mankind."

(Jew exits.)

Leader: "A blind man said,
'Look at the Dagos.'"

Italian: (enter person representing the Ital-
ians)

"And I saw

La Guardia shaping the cosmos of pyra-
mided Manhattan,
Bumidi verving the Capitol frescoes of
'Washington at Yorktown.'
Caruso scaling the alpine ranges of drama
with the staff of song.
Toscanini enchanting earthward the music
of the spheres."

(Italian exits.)

Leader: "A blind man said,
'Look at the Chinks.'"

Chinese: (enter person representing the
Chinese)

"And I saw

Lin Yutang crying the World Charter in
the white man's wilderness,
Dr. Chen charting the voyages of bacteria
in the Lilly Laboratories,
Lu Cong weaving plant-tapestries in the
Department of Agriculture,
Madame Chiang Kai-shek interpreting the
Orient and the Occident."

(Chinese exits.)

Leader: "A blind man said,
'Look at the niggers.'"

Negro: (enter person representing the Ne-
groes)

"And I saw

Black Samson mowing down Hessians with
a scythe at Brandywine,
Marian Anderson bewitching continents
with the talisman of art,
Douglas hurling philippics of freedom
from tombstones,
Private Brooks dying at the feet of Mac-
Arthur in Bataan."

(Negro exits.)

—MELVIN B. TOLSON¹¹

SCRIPTURE: I John 4:7-16.

HYMN: "Teach Us, O Lord, True Brother-
hood"

CLOSING PRAYER:

Give us, O Father,
Hearts that are new,
Faith that is daring,

Love that is true,
Farseeing vision,

Big as the race,
Teach us to serve thee,

Each in his place. Amen.

—REV. CHAUNCEY R. PIETY¹⁰

August Resources

THEME FOR AUGUST: *The Christian Per-
son*

For the Leader

You will need to have a copy of *Christ and the Fine Arts* by Maus (Harpers) for the programs this month. If you or your church do not possess this book, by all means use this occasion to purchase one. You will

¹¹ Adapted from the poem "Rendezvous with America," by Melvin B. Tolson, published in *Common Ground*, Summer, 1942.

find it invaluable in planning-worship serv-
ices.

August 3

THEME: *The Christian Believes*

PRELUDE: *St. Anne* ("Our God, Our Help in
Ages Past")

CALL TO WORSHIP: Poem "There Is No Un-
belief" by Case, found on page 510 of
Christ and the Fine Arts.

HYMN: "Ancient of Days"

SCRIPTURE: Let us hear through an event in
the life of Christ what he taught concern-
ing the importance of belief. (Read Mark
9:14-24.)

SOLO (or HYMN): "Strong Son of God, Im-
mortal Love"

STATEMENT (to be read in unison)¹²: "The
Christian Believes"

The Christian believes in Jesus Christ as
Lord and Saviour so completely that he
commits his life to Christ, demonstrating
his profession of faith by giving himself
wholeheartedly to Christ and his cause.

The Christian believes that God so loved
the weak, erring human beings in the
world that he gave his only begotten Son,
Jesus of Nazareth, the Word made flesh,
in order that all who in faith commit
themselves to Christ may enter into and
grow in the eternal kind of life.

The Christian believes that a transforming
power is at work in his life as he exer-
cises his faith reverently, faithfully, and
obediently; and feels that this transform-
ing power must be released in his world.
The Christian believes that Jesus Christ is
the key to the universe and his law of
love the basic law by which the races of
men must live.

The Christian believes that it is his high
privilege and sacred duty to love and be-
lieve in the will of God for the whole of
life, not only his own, but the corporate
life of society.

The Christian believes in the church and the
historic faith of the church as it is sum-
marized in creeds and doctrinal statements.

The Christian believes in the Bible and
searches its pages for God's revelation of
himself to man.

The Christian believes in peace and brother-
hood, not only because all men are created
by God, but also because God in Christ is
revealed as the Father of men.

—JOSEPH M. GETTYS¹³

HYMN: "O God, the Rock of Ages"

CLOSING PRAYER: As Christians, Lord, we do
believe. Help thou our unbelief.

August 10

THEME: *The Christian Loves*

PRELUDE: *St. Agnes* ("Come, Holy Spirit,
Heavenly Dove")

CALL TO WORSHIP (to be sung by choir, as
solo, or to be read by leader as piano con-
tinues softly): "Come, Holy Spirit,
Heavenly Dove."

SCRIPTURE: "The Christian Does"

Reader: Mark 12:30-31

Leader: The Christian loves "God with all
his heart, soul, strength and mind, in deed
and in truth, and his neighbor as himself.
When the Christian does this he has found
the motive power of greatness. He has the
dynamo of the Holy Spirit at work within
his heart, for he wants to do the things
which will please God and which will ad-
vance the Kingdom of Christ."

Reader: Philippians 4:8.

Leader: The Christian loves "the things

¹² Mimeographed copies should be handed out be-
fore the program.

¹³ Used by permission of the author.

that are pure and honest and lovely and
virtuous and of good report, peace and
justice and sacrifice, parents and home and
the Christian community, the cause of
Christ, the church as the means of laying
hold on God's power through worship and
the means of carrying forward Christ's
program through work."

Reader: John 15:17.

Leader: The Christian loves "those in des-
perate need, looking on them as brothers,
not only those in his own social set or his
own community, but those of every race
and nation who need to know Christ and
to receive kindly service."

Reader: Matthew 25:31-40.

Leader: The Christian loves "to serve with
an undying love those whom his Master
loves."

(Quoted passages by Joseph M. Gettys¹³)

HYMN: "Breathe on Me, Breath of God"

DIRECTED PRAYER: May we bow our heads
and search our own lives as we hear God's
standards of one who truly loves. (Read
slowly, pausing at the end of each phrase
for a moment of silence: I Corinthians
13:4-8a, Moffatt's translation.)

CHORAL RESPONSE: First stanza of "O Love
That Wilt Not Let Me Go"

HYMN: "Spirit of God, Descend Upon My
Heart"

BENEDICTION: I Thessalonians 3:12, 13.

August 17

THEME: *The Christian Acts*

PRELUDE

CALL TO WORSHIP: Poem, "Live Christ" by
Oxenham, page 713 in *Christ and the Fine
Arts*.

PRAYER: For God's presence; for forgiveness
for sins of omission.

HYMN: "O Gracious Father of Mankind."

POEM: "Thus Speaketh Christ, Our Lord,"
page 510 in *Christ and the Fine Arts*.

SCRIPTURE: "The Christian Does"

Voice of Christian Experience: "The Chris-
tian does what in his judgment Jesus would
do. He has several guides to help him. He
has the Bible and can discover in the Gospels
how Jesus went about doing good. He will
find there such persons as the Good Samaritan
who served naturally and kindly as Jesus
did. He has the love of God within to move
him to service. He has the church and its
program to challenge him to high endeavor."¹⁸

Voice of Scripture: Read Luke 10:25-29.
Jesus then told the parable of the Good
Samaritan, ending with these words: (Read
Luke 10:36, 37.) Jesus was implying that
his teaching had no meaning unless the
lawyer heeded his word to "go and do."

Voice of Christian Experience: "The Chris-
tian does the difficult thing, for he has
found the indwelling power to do the im-
possible with Christ. He learns how Paul
went to the uttermost parts of the Roman
Empire, endured beatings, imprisonments,
and hardships without number in order to
make Christ and the Christian way known
to every person. The Christian thrills to
the heroism and devotion of the saints and
missionaries and pastors and laymen who
across the centuries have dared to give
themselves to serve God and their fellow
men."¹⁹

Voice of Scripture: When Paul was first
converted, he asked of Christ, "Lord, what
wilt thou have me to do?" (Read Acts 9:1-
6a.)

Voice of Christian Experience: "The
Christian does pioneering in righteousness,
championing the oppressed, being a friend

of the lonely, and being an evangel of the gospel of love to all who know not his Christ as Lord and Saviour."¹³

Voice of Scripture: The book of Titus has often been called "Christianity in the Slums." Hear what Paul wrote to this preacher who was willing to undertake a hard work for Christ: (*Read Titus 1:1-5, 2:13.*)

PRAYER: For God's strength to do what we know is right.

CLOSING HYMN: "Rise Up, O Men of God"

August 24

THEME: *The Christian Is*

PRELUDE: "Have Thine Own Way, Lord"

CALL TO WORSHIP: Poem, "If You Will" by Burkett, page 635, *Christ and the Fine Arts*.

HYMN: "Father, in Thy Mysterious Presence Kneeling"

LEADER: A Christian believes, loves, and does certain things. But most of all, the Christian is someone different. He should have a distinctive quality of character. How would you define what a Christian should be?

DEFINITIONS (to be given by members of the youth group who in turn rise and speak from where they are seated):

First Speaker: To me a Christian is one "like Christ. He is so much like Christ that he may say with Paul, 'To me to live is Christ . . .'"

Second Speaker: I think of a Christian as "a man who has found the redemptive love of Christ burning out his hatreds and prejudices and filling his heart with love."

Third Speaker: A Christian is "one who has found life's greatest secret and has launched out into life's greatest mission."

Fourth Speaker: My idea of a Christian is "an adventurer who has tasted the joy of walking with the Master and who is determined to drink His cup to the full."

Fifth Speaker: To me a Christian is "a person who has waked up to the more abundant life through the surging power of Christ's Spirit within his soul, who can never be defeated by the circumstances of his life, for he has learned to do all things through the power of an indwelling Christ."

Sixth Speaker: I think of a Christian as "manhood at its best, lifting high a torch of light and service to youth as youth dares to see clearly, live nobly, and walk humbly with its God."

(Quoted passages by Joseph M. Gettys¹⁸)

SILENT PRAYER: That we might achieve the very highest Christian character of which we are capable.

CHORAL RESPONSE: First stanza of "Lord, I Want to Be a Christian" sung quietly.

CLOSING HYMN: "Have Thine Own Way, Lord"

August 31

THEME: *The Christian Stands*

PRELUDE: *Slane* ("Be Thou My Vision")

CALL TO WORSHIP: First and second stanzas of "O Jesus, I Have Promised."

HYMN: "Soldiers of Christ, Arise"

SCRIPTURE: Hear the advice of Paul to his young friend Timothy who was endeavoring to stand as a Christian in an evil day: *II Timothy 2:19b-22; 3:14-17.*

STORY:

ANOTHER YOUNG MAN WHO TOOK A STAND

The schedules for the different races in the Olympic Games at Paris were finally posted. Eric Liddell, who represented Scotland in

the four hundred meters' race, found that his race was scheduled for Sunday.

"You may count me out, if the race is scheduled for Sunday. I object to participating in organized sports on Sunday, and shall not compete," he said to those in charge.

When this news was spread, the papers all over Europe made fun of the young man. Even the papers in his own country criticized him. But nothing would change Eric Liddell. And so the race was changed to a day later in the week.

When Liddell won the race, newspapers all over the world proclaimed him champion of sprinters. Those who had condemned him for standing true to God's law for the Sabbath then gave him great applause.

On his return to Edinburgh he was honored not only by his university, and by the city fathers, but also by the Christian church. At a dinner given in his honor by the churchmen of Edinburgh, the menu had written on it the following words "Complimentary dinner in honor of Eric Henry Liddell, B. Sc., in admiration of his remarkable athletic achievements and his devotion to principle in that connection as a reverent upholder of the Christian Sabbath."¹⁴

HYMN: "Stand Up, Stand Up for Jesus"

CLOSING PRAYER:

"Our Father, help us to act on the bit of truth we know. If we say we believe in brotherhood, give us the determination to make full and creative life possible for all people. If we say we believe in love, give us courage to take the risks involved in loving intelligently. If we say we believe in prayer, give us the willingness to face our-

¹⁴ From *Tarbell's Teacher's Guide*. Used by permission.

¹⁵ From *Prayers for a Busy Day*. Used by permission of the *Womans Press*.

selves fearlessly, to think courageously about the problems confronting us, to work for the achievement of a radiant life. If we say we believe we have responsibility to share life, give us a sense of our need to reconsecrate ourselves for their sakes. May we fail none—not those witnesses who have gone before, nor ourselves, nor the youth who follow on. Forgive us our failures; send us forth with resoluteness, that the power which is as available to us as it was to Jesus, and which he used, may be ours. Amen."

By JANE SADLER¹⁶

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Graded Curriculum and General Program Materials

Published from January 1 to April 1, 1947

THE FOLLOWING LIST has been prepared with the cooperation of the various editors and publishers. The last quarterly list of materials appeared in the March issue of the *International Journal*.

These materials should be ordered from your own denominational book stores, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Beginner

GRADED LESSONS FOR KINDERGARTEN CHILDREN, by Esther Freivogel. Second year, spring quarter, Part VII. Teacher's Textbook, *Learning in the Church School Kindergarten* (for 13 weeks) 45c; *My Bible Leaflet*, a series of thirteen four-page folders for the pupils, 15c; *Picture Set*, \$1.00; *Message to Parents*, 4c per set. St. Louis, The Christian Board of Publication; Nashville, The Graded Press; Philadelphia, The Judson Press.

The spring quarter consists of two units: "Finding and Enjoying Springtime Surprises," "Friends Near and Far."

GRADED LESSON SERIES, *God's Loving Care*, Part VI by Elizabeth Cringan Gardner. *The Beginner Teacher*, 80 pp., 25c; *Beginner Bible Stories*, on cards 5" x 6¾", each with colored picture and story folder, 16c per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1947.

The sixth of eight parts covering a new two-year course. Contains three units: "God's World in Winter," "We Think of God," and "The Kindness of Jesus." For use with all pupils in the beginner department.

B. Primary

MILLARD, ELEANOR R., *Bible People Who Loved God*. Richmond, John Knox Press, 1947. 80 pp., 60c.

This ten-session course for primary children in vacation or weekday church school includes stories of some outstanding Bible people and helps the children to become familiar with them. It gives the children an opportunity to discover how the daily activities and contacts of these people were expressions of their love for God.

GRADED LESSON SERIES, *God, the Father of All*, Part VI by Jean Lillie Hill. *The Primary Teacher*, 80 pp., 25c; *Primary Bible Lessons*, thirteen four-page leaflets, 16c per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1947.

The sixth of twelve parts covering a new three-year course. Contains three units: "Loving Our Friends from Other Lands," "Stories and Songs from An Old Book," and "Jesus the Friend of All." The pupils' folders contain a variety of features suited to the primary children's interests and need of activities. Complete with wrapper that serves as a pattern sheet for use during the quarter. For use with pupils of all ages in the primary department.

CHRISTIAN GROWTH SERIES (of Sunday school lessons), by Ruby Patton Nordgren. Third year, third quarter. Unit A, "God and His Son Jesus" (continued from the last quarter). Unit B, "Helping Jesus in His Work." Unit C, "The World God Has Given Us," 12 *Pupils' Leaflets*, -12c; *Teacher's Guide, Our Primary Children*, 64 pp., 20c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1947.

Each leaflet has a large picture in full color and contains many helpful features contributing to the growth of the child.

BAIRD, LULA DOYLE, *Our Daily Bread*. Nashville 2 and New York 11, Abingdon-Cokesbury Press, 1947. 96 pp., 50c.

A unit of work for vacation church school, suggesting plans and materials for carrying out activities with children through which they will have experience in working, studying, playing, and worshiping together.

C. Primary-Junior

BOTTOMS, MRS. A. T., *Seventh Day Baptist Boys and Girls*. Plainfield, New Jersey, The Recorder Press, 8 pp., 5c.

This publication is sponsored by the Board of Christian Education for the purpose of acquainting children with people and programs of the denomination, as well as to provide some material for parents and teachers which may be used for worship and hand work.

Thoughts of God for Boys and Girls in Summer Time. Hartford, Connecticut Council of Churches, 1947. 80 pp., 25c per individual copy, 20c to churches. Annual subscriptions received; order from denominations and councils.

Devotional materials for use from May 1 to October 1 by families, vacation and church schools and camps. Stories, songs, prayers, poems and pictures are grouped in sections which bring out God's love for beauty, variety, order, cooperation and dependability.

D. Junior

GRADED LESSON SERIES, *Adventures by Land and Sea. Junior Workbook* Number 10, by Marion M. Brillinger. *Workbook*, 32 pp., 16c. *The Teacher's Guide*, 64 pp., 25c. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1947.

Tenth in a series of twelve workbooks being published quarterly and covering a three-year course for juniors. Contains three units: "The Adventures of Paul," "The Good News Travels" and "Ways of Spreading the Gospel."

CHRISTIAN GROWTH SERIES (of Sunday school lessons), by Mabel B. Fenner. Third year, third quarter. *Founders and Followers*. Unit A, "Lutheran Founders." Unit B, "Lutheran Followers." Unit C, "They and We." *Pupil's Study Book*, 84 pp., 12c; *Teacher's Guide*, 64 pp., 15c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1947.

Frontier Books, New York, Friendship Press, 1947, 15c each. The first four pamphlets in a new biographical series on great Christian leaders in North America.

1. *The Man Who Asked God Questions* (George Washington Carver), by Mary Jenness.

2. *Crusader for Justice* (Samuel Chapman Armstrong), by Harold and Eunice Hunting.

3. *Missionary to Oregon* (Jason Lee), by Gilbert Q. LeSourd.

4. *Messenger of the Great Spirit* (Robert Rundle), by Muriel Beaton Patterson.

GRIFFITHS, LOUISE B., *Living Together in Today's World*. New York, Friendship Press, 1947. 128 pp., 60c.

A revised edition of the popular course published under the same title in 1942. Five units are included.

SMITH, ADA W., *People Who Lived in Jesus' Day*. Nashville 2 and New York 11, Abingdon-Cokesbury Press, 1947. 95 pp., 50c.

A unit for vacation church school intended to help juniors become better acquainted with some of the people who lived in Palestine in the time of Jesus. It should also guide juniors into a better understanding of how Jesus' teachings were received by those with whom he came in contact and help them find ways to practice Jesus' teachings in their own daily living.

II. Religious Education of Youth

A. Intermediates

DOUTY, MARY ALICE, *Our Intermediate Fellowship*, Nashville 2 and New York 11, Abingdon-Cokesbury Press, 1947. 32 pp., 20c.

An elective unit for intermediates, for use in church schools and special interest groups.

DIENER, THELMA D., *How To Use the Bible* (Revised by Ruth See), Richmond, John Knox Press, 1947. 54 pp., 60c.

This ten-session unit for use in vacation or weekday church school has as its purpose to guide intermediates in the use of the Bible, and to assist them in discovering passages and experiences that will help them deal with problems that are common to intermediate boys and girls. Inexperienced teachers will find this unit easy to guide.

CHRISTIAN GROWTH SERIES (of Sunday school lessons), by Donald F. Irvin. Third year, third quarter. *What's In the New Testament?—God's Way Through the Church. Pupil's Study Book*, 68 pp., 12c; *Teacher's Guide*, 64 pp., 15c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1947.

BETHANY GRADED LESSONS, Second year, *Intermediate Teacher's Bible Guide*, spring quarter, "Jesus Taught About God," five sessions by Frances Woolery; "A Spokesman for God," four sessions by Edward E. Russell; "Christian Loyalty to My Nation," four sessions by Noel Keith and Eleanor Fein. St. Louis 3, Christian Board of Publication 1947. *Pupil's Book*, 25c; *Teacher's Book*, 45c.

This is the third course in the second year of the new series of graded lessons for intermediates.

B. Seniors

BETHANY GRADED LESSONS, Second year, *Senior Teacher's Bible Guide*, spring quarter.

What We Believe About God and Man," sessions by Ronald E. Osborn; "Breaking Down Barriers," seven sessions by Orma Anne Cole. St. Louis 3, Christian Board Publication, 1947. *Pupil's Book*, 25c; *Teacher's Book*, 45c.

The third course of the second year in a new series of graded lessons for seniors.

FAHS, SOPHIA LYON and MANWELL, REGINALD D. *The Church Across the Street*. Boston, The Beacon Press, 1947. 258 pp., \$1.50. *Guide for Teachers*, 21 pp., 50c.

This book is one of the Beacon Series in Religious Education. It has 12 dramatic biographical sketches of great religious leaders. Written in a straightforward style, it presents the theological issues which divide churches, Protestant, Catholic, and Jewish. The Teacher's Guide is practical and full of discussion ideas, as well as suggestions for the preparation, trips and follow up on actual visits to the *Church Across the Street*. RICEY, HENRY A., *Youth and Alcohol*. Nashville 2, and New York 11, Abingdon Press, 1947. 32 pp., 20c.

An elective unit for seniors, for use in church schools, institutes, assemblies, summer camps, and special study groups.

HENDERLITE, RACHEL, *Exploring the New Testament*. Richmond, Virginia, John Knox Press, 1946. 96 pp., 75c.

A book of guide sheets for the study of the New Testament in high schools. This guidebook can be used for individual study as well as for group discussion. The Bible references are given with each sheet and questions to help find the way through the Bible material.

C. Senior-Young People

HILTNER, SEWARD, *It's Up to You*. New York, Association Press, 1947. 32 pp., 10c. A booklet intended to help young people make their own decisions about the use of beverage alcohol. Contains a brief reading list.

WOOD, VIOLET, *Great Is the Company*. New York, Friendship Press, 1947. 169 pp., .25.

The story of the sacrifices, skill, and adventures of those who have translated the Bible into the tongues of people around the world. The untold value of their work reveals the influence of the Book on many lives.

RANSOM, RUTH, *There's a Job for You*. New York, Friendship Press, 1947. 32 pp., 10c.

This pamphlet tells teen-age young people the qualifications and preparation necessary to enter many interesting church vocations.

III. General

MUNRO, HARRY C., *Why Should I Teach?* St. Louis, The Bethany Press, 1946. 47 pp., 10c.

A booklet setting forth the joys, privileges, and duties of teaching the Christian religion. It may be used by teachers, prospective teachers and all who have responsible positions in a local church.

ROSS, CHARLES MARION and McRAE, LLENN, *The Superintendent Faces His Task*. St. Louis, The Bethany Press, 1947. 96 pp., 10c.

This booklet is intended to help the church school superintendent understand his job and his work more effectively and may be used as a text for leadership training class. This booklet should be in church school libraries.

RISTINE, ETHEL, *The Vacation Church*

June, 1947

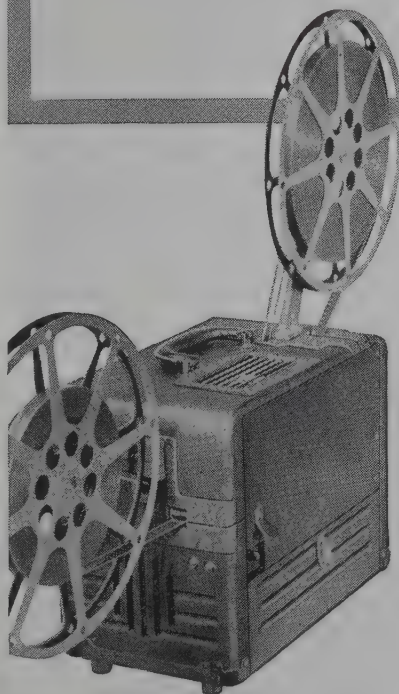
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School. Nashville, The Methodist Publishing House, 1947. 84 pp., 20c.

Essential help for Christian leaders concerned about children and about more effective religious teaching in vacation church schools.

BOWEN, C. A., *Literature and the Christian Life*. Nashville 2 and New York 11, Abingdon-Cokesbury Press, 1947. Revised edition, 128 pp., 50c.

A simple treatise written to present the point of view of one whose life has been devoted for the most part to the preparation of literature for the church school.

REPORT OF THE EMORY VISUAL SEMINAR. Conducted by the General Board of Education of The Methodist Church and Candler School of Theology at Emory University, Georgia. July 22—August 8, 1946.

A study of the place of visual materials in the program of Christian education.

Counseling Young Adults, a Symposium. New York, Association Press, 1947. 40 pp., 75c.

A collection of materials selected from recent issues of the bulletin, prepared to assist counselors and other staff workers in Y.M.C.A.'s and similar agencies with the organization and operation of counselling services for young adults.

Best Plays for the Church, by Mildred B. Hahn, Philadelphia, The Christian Education Press, 1947. 64 pp., 60c.

Comprehensive list of annotated plays, pageants, readings and choral presentations. Subjects: seasons of the year, Bible, patriotism, world friendship, rural life, missions, race, entertainment, etc. Includes section on "Organizing Drama Interests in the Church."

WIEGMANN, F. W., *Christian Happiness in the Home*. St. Louis, Bethany Press, 1947. 96 pp., 45c.

A course for young adults on the making of a Christian home. It deals with the problems young married people face as they seek to develop Christian family life.

Going Christ's Way, prepared by Scott Withrow, Cyrus B. McCown, and Harold R. Karnes. Pittsburgh, United Presbyterian Church of North America, 1947. 30 pp.

A manual for use in preparing children for communicant membership in the church.

GETTYS, JOSEPH M., *How to Study the Revelation*. Richmond, John Knox Press, 1947. 132 pp., \$1.00.

The second in Dr. Gettys' guides to Bible study for use by individuals who seek to learn for themselves.

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With the New Books

The Church and Christian Education

By Paul H. Vieth. St. Louis, The Bethany Press, 1947. 314 pages. \$2.50.

This book is the outgrowth of a conviction that the time has come when a re-examination of Christian education in the church is imperative. Three years ago the International Council of Religious Education appointed a committee of sixty of our country's most learned educators and churchmen to conduct such a study. Dr. Vieth of the Yale Divinity School was the chairman of the study committee, and he was selected to interpret the important findings of this group in a book for the general lay public.

Much of the value of this study consists in giving the reader a better understanding of Christian education as it is now being carried on by churches in America. Not only through the Sunday school, but through many other agencies, the churches are trying to help individuals grow as Christian persons living in a vital relationship to the Christian movement. Although Christian education is a long concern, there is general agreement that the churches are in need of clarifying their philosophy of education, and of improving their methods, since the present program is far from adequate for the needs of our time.

"The foundations of Christian education are to be found in the nature and condition of man who is to be educated, in the faith which the church professes, and in the principles of education which define how learning takes place." Instead of attempting any new phraseology at this point, the report uses the theological language that is familiar to certain branches of the church and aims to put meaning and content into it for people of today. The master motif which makes any curriculum necessarily and inescapably Christian is given as "God's redemptive purpose in Christ to men."

A number of important suggestions are made by which Christian education as it is now being practiced can be improved. There is an emphasis upon the centrality of the church. Christian education of the highest type is described as "participation in the fellowship and work of a Christian group, coupled with an interpretation of the faith which motivates its life." There is danger of a lack of coordination between the various groups engaged in educational activities within a church without proper integration of their life and work. Too little is taught about church history since Bible times, with the result that children and adults have little sense of belonging to the church of the ages.

The importance of the home is given renewed emphasis. Too much has been expected of the Sunday school. Parents have hunted responsibility for the religious training of their children to the church, whereas the church needs to help the home better to perform its central function in the task of Christian education.

Weekday religious education is no cure-all for present inadequacies. There are hazards

in accentuating differences between faiths when people need a method of living together in a democracy, but there are even greater hazards when insufficient money is provided to do an adequate job in teaching, with the result that children have less respect for religion than for other subjects that are more liberally supported.

The book is forthright in its affirmation that the public schools must take more responsibility for the teaching of religion. By attempting to be neutral by teaching nothing about religion, they are in fact negative in their influence. The way out does not seem to be the attempt to teach a core curriculum of essentials upon which the major religions could agree, but rather to give pupils objective information about religious practices of various groups without attempting to win their allegiance to any one of them. This plan is being attempted in some colleges and universities and may be the most hopeful step toward removing some of the appalling religious illiteracy that exists in this country today.

Those who want to know where we are in Christian education in this country, and who are interested in some next feasible steps that can be taken to improve what is being done, will find this book both helpful and stimulating. Those who feel that its insights were not sufficiently penetrating in rethinking the educational tasks of Christians, will be heartened by its encouragement of the experimental attitude: "Let those who would see the problem approached more radically proceed to experiment with their ideas, for new patterns are not born by national pronouncement but by local initiative."

This study reveals many of the disagreements that exist in the present scene concerning the problem of Christian education. Many attempts at synthesis are made with the aim of incorporating the good that is represented in opposing views. The book reflects the current demand that more teaching of the Bible should be done in the educational program of the church, but it also emphasizes the fact that the aim of Christian education is not simply the teaching of the Bible. "To be 'Bible centered' is not sufficient. It is not the use of the Bible in teaching, but how it is used, why it is used, and to what issue in daily living that makes the difference."

ROLLAND W. SCHLOERB

Adventure in Jade

By J. L. Kraft. New York 10, Henry Holt and Company, Inc., 1947. \$3.50.

Friends who have known that Mr. Kraft has long been a leader in Christian education, has been for thirty-eight years superintendent of a Sunday school and since 1921 Treasurer of the International Council of Religious Education, will be interested in this entertaining account of another of his many interests.

Perhaps if we could find out how hobbies get started we would learn more about real education than in any other way. This book tells how one creative activity that has lasted

a lifetime got started: Lew Kraft, born into a blurred world because of poor eyesight, first wore glasses at fourteen, saw the whole world in focus, and became so thrilled by the stones his plough was turning up in the east pasture that stones became his hobby forever more. Of course, he took up with cheese and many other things later on, but stones have remained his first love for spare time. And stones led him from the east pasture to all parts of this continent, and in spirit to all the world—and to jade, "the peer of all jewels on earth."

And so—to this book, the record of one man's lifetime in the company and on the trail of jade. The book tells what jade is, physically and mystically; what its history is, all the way back to earliest China and Babylon; where it has been found for many centuries. It then presents the fascinating story, in which the author has had a prominent part, of the discovery and use of jade in California, Wyoming, Alaska. The reader goes with Mr. Kraft when as a rockhound he climbs the peaks and gullies and lives on canned beans; takes a piece of jade through his shop with him as it becomes a handsome ring, and hears the plump of a hunk of jade that arrives on his desk by parcel post from some prospector friend. This book does not tell how to operate a lapidary shop; other tomes do that. This slender volume does something more important: it plants an enthusiasm in the soul.

P. R. H.

A Harmony of the Gospels

By Ralph D. Heim. Philadelphia, The Muhlenberg Press, 1947. 209 p. \$3.50.

Now that the Revised Standard Version of the New Testament is becoming more and more popular there will be an increasing need for commentaries, harmonies, and synopses based on the new text.

Here is the first of such aids, a harmony of the gospel records. Scholarly notes are used sparingly with the result that the book will be usable for teachers and older students. New Testament specialists may question the inclusion of the text of the Fourth Gospel with that of the synoptics. But for the general reader for whom this book is prepared a justification can probably be made for including four rather than three gospels. This is especially true since the text of John's Gospel is printed in a different type, thus making it easy to recognize.

G. E. K.

The Relation of Religion to Public Education

By the Committee on Religion and Education. Washington, American Council on Education Studies, 1947. 54 p. \$1.00.

This is a little book if one counts in page numbers; it is a big book if one considers its content and importance. It is a declaration of the interdependence of religion and education, a document which we predict will go far to bring about a much larger and long-overdue recognition of the place

of religion in public education.

The proposition made in this committee report is based upon "the obligation of the schools to give the young an understanding of the culture and an appreciation of the ideals, values, and institutions which the culture cherishes." Since religion is a part of this culture, "failure to play a part in acquainting the young with the role of religion in the culture, . . . is to be unneutral—to weight the scales against any concern with religion." The purpose of an objective study of religion in the public school program is not "to secure adherence to any particular religious system" but "to impel the young toward a vigorous, decisive personal reaction to the challenge of religion."

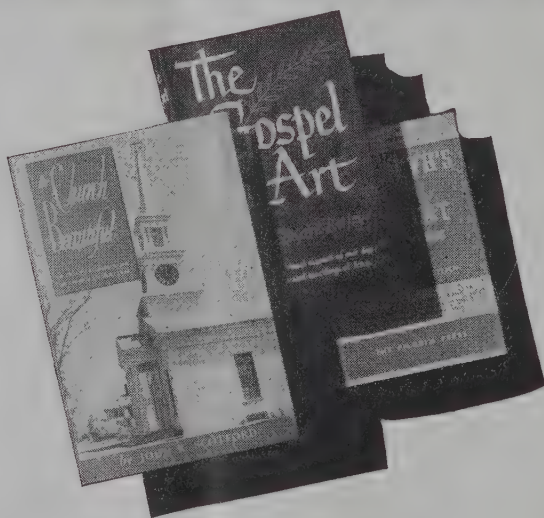
This can be done best by including in the social sciences the study of contemporary religious institutions, by including religious classics in the literature program, and likewise including in the study of history, music, the fine arts—in fact all areas of learning—whatever of religion naturally belongs there to complete the study. It is not a plea for separate courses in religion, although this may be appropriate at higher education levels. It does not mean teaching "a common core of religious belief" nor the teaching of "spiritual values"—both of which have limited worth. The proposal here made is to be distinguished from weekday religious education on released time in co-operation with the public schools. The committee consider this program unrelated to the prob-

lem with which their report is concerned but look upon it as of a complementary character.

This report includes many interesting and valuable sections: analyses of secularism in our modern life and in education, the meaning of religion and of teaching, the limitations of the separation-of-church-and-state principle, the importance of training teachers for the type of teaching the committee advocates, and the mutual responsibility of home, church and public school with respect to education in religion. It was democracy not to trade on the borrowed capital of a past religious culture and challenge it to draw upon "the greatest resource mankind has known to integrate personality into higher levels of responsible living."

Dr. F. Ernest Johnson, chairman of the committee, and his associates have presented a logical and sound treatment of a timely problem. To this end they recommend and intend to initiate careful studies of community situations, experiments now being carried on, professional and lay opinion on legal questions and experience in other countries. Their present pronouncement on basic educational principles should be studied by all forward-looking religious educators.

E. L. S.



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Guiding Intermediates in Worship

By Estelle Blanton Barber. New York: Abingdon-Cokesbury Press, 1946. 176 p. \$1.75.

This book is much more than a compilation of worship services for intermediates. It includes helpful, discerning guidance to the leader of intermediates in developing with young people worship experiences which are more than "programs."

Mrs. Barber has worked with intermediates in the local church and seeks to share her experience with other leaders. Preceding each series of worship services is a section of interpretation, stressing worship needs of intermediates and the method of developing the various themes so as to make it possible for young people really to commune with God.

The themes developed include: Following Jesus, Finding God, Appreciating the Church, Discovering the Bible, Exploring Hymnody, Living Abundantly, Working for God's Kingdom and Becoming World Christians.

H. S.

Worship God

By Orene McIlwain. Richmond, Virginia: John Knox Press, 1947. 157 p. \$1.50.

Out of rich experiences in personal life and in church leadership Miss McIlwain writes of Worship. The unique contribution of the book is suggested by its subtitle, "Guide Toward Genuineness in Worship." The reader is reminded time and again of the underlying purposes of worship. He is inspired by repeated reports of what individuals and groups have actually done in achieving worship experiences. Techniques are given on these pages but they are always kept in the place as means to the end of genuineness in worship.

In ten chapters the essentials of group worship are covered. The commonly used elements of worship are considered and ways of using them are described. Excellent insight into the worship needs and experiences of different age levels are given. At the close

of almost every chapter is a list of "something interesting to do." The last thirty-nine pages offer an amazing variety of resource materials for personal and group worship.

"Worship God" has been recommended by the Committee on Leadership Education of the International Council as one of the texts for the leadership education course, "Christian Worship (144b)." The book is not an exhaustive treatment of procedure in planning and conducting worship. It omits, for example, specific guidance in the planning of worship services. It will be extremely valuable, however, for superintendents, pastors, teachers and other people who are seeking reality in personal and group worship.

L. J. C.

Christian Happiness in the Home

By F. W. Wiegmann. St. Louis 3, The Bethany Press, 1947. 96p. \$45.

An excellent and timely study guide for young home-builders. It is proposed as a 13 session course for young parents, especially those with children under ten. This material grew out of actual class use with a parent group, an important feature of which was the enlistment of the class members in conducting experiments at home to test the value of the teaching.

This booklet is being recommended as an elective study for 1947-48 by the Committee on Religious Education of Adults of the International Council of Religious Education.

T. T. S.

Additional Books Received

*ARE YOU TELLING THEM? By Bess Sordel. New York, Prentice-Hall, Inc., 1947. 292 p. \$2.95.

CANDLEMAKING. By William W. Klenke. Peoria, Illinois, The Manual Arts Press, 1946. 80 p. A practical book for those who seek a hobby that combines creative interest and beauty. Useful for home or church.

THE CHRISTIAN SIGNIFICANCE OF KARL MARX. By Alexander Miller. New York, The Macmillan Company, 1947. 117 p. \$1.75. This book gives first of all a straight exposition of what the basic doctrine of communism is. It then outlines the changes that have been brought about in the teachings of Karl Marx. The latter part of the book deals with the Christian criticism of the communist philosophy and asks what the Christian is to do about it. The author demands of his Christian reader a very resolute facing of the deep problem involved in the way in which one shares in the total social process.

A DEVOTIONAL INTERPRETATION OF FAMILIAR HYMNS. By Earl E. Brock. New York 10, Fleming H. Revell Company, 1947. 88 p. \$1.25. This book contains devotional meditations on a dozen well known hymns. The material covers circumstances under which hymns were written or used and also comments on the religious significance of the thought of the hymn itself. About half the hymns are from the older "gospel" type and the others cover a wider range, including "Silent Night" and "Swing Low Sweet Chariot."

FAITH AND FREEDOM. By Russell J. Clinchy. New York, The Macmillan Company, 1947. 121 p. \$1.75. In these days when liberalism is getting treated roughly at so many points, this writer analyzes liberalism itself, points out its defects but also its virtues, and calls for going forward in interpreting liberalism instead of retreating.

*To be reviewed.

*A famous American
businessman tells about
his fascinating hobby*

Adventure in Jade

By JAMES LEWIS KRAFT

James Lewis Kraft, head of the Kraft Foods Company, and Treasurer of the International Council of Religious Education, tells how his hobby began, what jade is, its history, and how to work with it. The emphasis is always on the adventure to be found in jade—both armchair adventure, and actual adventure in the field.

At all bookstores, \$3.50

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GEORGE MACDONALD. An Anthology. By C. S. Lewis. New York, The Macmillan Company, 1947. 128 p. \$1.50.

*HANDBOOK FOR DISCUSSION LEADERS. By J. Jeffery Auer and Henry Lee Ewbank. New York, Harper and Brothers, 1947. 118 p. \$1.75.

LAUGHING INTO GLORY. By H. M. Eagleson. New York, George W. Stewart, Publisher, Inc., 1947. 192 p. \$2.00. A hilarious account of the experiences of a young minister finding his way into his new work. Portions of it would make excellent reading at Ladies' Aid Societies and other church gatherings when humour can safely be the bearer of truth.

LIVINGSTONE'S LAST JOURNEY. By Reginald Coupland. New York, The Macmillan Company, 1947. 271 p. \$3.50. This is a moving story of the last journey of David Livingstone, that which lasted from 1866 when he started from the east coast of Africa, to 1873 when he was found dead on his knees in the heart of the continent. It gives a frank and accurate picture of the personal qualities of Livingstone, of his close friends and of Stanley who found him.

MORE JUNIOR OBJECT SERMONS. By Jacob J. Sessler. New York, Fleming H. Revell Company, 1947. 111 p. \$1.35. This is a book of story sermons based on the use of various objects to gain attention and to bring out through analogy a moral or spiritual truth. They are intended for the junior age group.

*THE PASTOR AND THE CHILDREN. By Mildred Moody Eakin and Frank Eakin. New York, The Macmillan Company, 1947. 182 p. \$2.00.

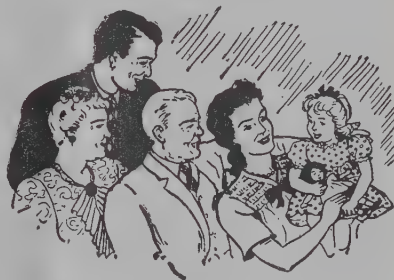
PROMISED LAND. By Ellen Thorbecke. New York, Harper and Brothers, 1947. 171 p. \$3.50. A unique portrayal through pictures, drawings and descriptive material of Palestine from the standpoint of history, as it is today, and particularly what is being done by the Jewish communities established there. Of particular interest at this time when Palestine figures so prominently in the news.

SCHOOL OF JESUS. A Primer of Discipleship. By G. R. Shafto. New York, Association Press, 1947. 96 p. \$1.00. This is the second American edition of an English publication that deals with the way in which Jesus taught his followers. It contains a rich and stimulating paraphrase of the Sermon on the Mount.

*WHAT MUST THE CHURCH DO? Volume V of the Interseminary Series. By Robert S. Bilheimer. New York, Harper and Brothers, Publishers, 1947. 148 p. \$1.00.

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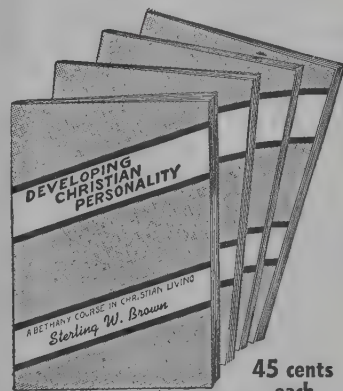
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What's Happening

W.S.S.A. to Hold Important Meeting

NEW YORK, N. Y. An enlarged meeting of the World Council of the World's Sunday School Association is to be held in Great Britain August 18-22, 1947. The World Council, governing body of the Association, is composed of official representatives named by its member bodies, plus a few members-at-large. Organizations from 53 countries are members. The representative body for the United States and Canada is the International Council of Religious Education. The meetings will be held at the Westhill Training College, Selly Oak, Birmingham, England.

The purposes of the meeting are: 1. To develop a stronger sense of fellowship in the common tasks of Christian education. 2. To enable the delegates to draw upon the experience of all parts of the world in formulating plans for advance in cooperative service in their respective countries. 3. To formulate plans for cooperation among the forces of Christian education in each major region of the globe, such as Europe, Bible Lands and North Africa, Equatorial and South Africa, the Western Hemisphere, and Asia. 4. To formulate plans for future services by the World's Sunday School Association to the Christian forces throughout the world.

The following persons are expecting to attend this meeting as official representatives of the International Council of Religious Education: Dean Luther A. Weigle, Chairman of the World Council; Miss Bernice Buehler, Dr. James W. Eichelberger, Rev. Willis Ford, Dr. Nathaniel F. Forsyth, Dr. Edward D. Grant, Dr. Robert M. Hopkins, Dr. Forrest L. Knapp, Dr. George Oliver Taylor and Miss Gloria Wysner.

It is expected that attendants will be present from all major areas of the globe: South America, Central America, Europe, Asia, Africa, Australasia, North America, and from some of the islands of the sea.

A report of the results of this significant gathering will appear in the *JOURNAL* later.

Dean Bartlett Goes to Iliff Seminary

GREENCASTLE, Ind. Dean EDWARD R. BARTLETT of DePauw University has been elected President of Iliff School of Theology (Methodist) in Denver, Colorado. Before becoming Dean at DePauw Dr. Bartlett served for a number of years as Professor of Religious Education. Earlier he was Secretary of the city councils of Indianapolis and Detroit. He has been continuously active in various phases of the International Council of Religious Education and is at present a member of its governing body. He was among those honored at the last Annual Meeting for having served 25 years or more in religious education work.

Disciples Announce Personnel Changes

INDIANAPOLIS, Ind. MR. LAUREN E. WEST has been chosen as director of religious education for Disciples of Christ in Northern California to succeed Clinton P. Campbell. Mr. West assumed his new duties about April 1, finishing his work at First Christian Church, Whittier, California, where he was director of religious education. He is a graduate of Chapman College and has done graduate work at the University of Southern California and Boston University.

MRS. WILMA RUTH MALEDON has been appointed to serve as ad interim director of religious education for Disciples of Christ in Arkansas until June 30. At present she is the state secretary of missionary education organizations.

MR. CHARLES W. ROSS has been elected director of religious education for Disciples of Christ in Georgia and secretary of the state missionary society. Mr. Ross terminated his work as pastor of the McLeMore Avenue Christian Church of Memphis, Tenn. to begin his work the last of April in Macon, Georgia. He is well fitted for his new task after his years of service as a pastor, work in young people's summer conferences and adult conferences. For three successive years he has been dean of the Memphis leadership training school, which indicates his deep interest in leadership education.

MISS GENEFREDE HARRIS, director of religious education for Disciples of Christ in Nebraska, has been granted leave of absence for six months, during which time she plans to return to the University of Chicago to complete requirements for the Master of Arts degree. Miss Harris has served the department of religious education for more than twenty years in Indiana and in the Northern Area comprising Iowa, Nebraska, North and South Dakota.

MR. EARL SALADEN has resigned as director of religious education for Disciples of Christ in Montana, effective in May or June. At the present no one has been secured to replace him.

New Head of Federal Council Department

NEW YORK, N. Y. REV. J. OSCAR LEE, Field Secretary of the Race Relations Department, Federal Council of Churches, has been elected the Executive Secretary of that Department. He was formerly associate secretary of the Connecticut Council of Churches.

In the Youth Lounge!

We thought we had heard of all the varied and unique uses to which the *JOURNAL* is being put. But this church school superintendent gives us a new one when he writes: "It has much stimulating material, and a copy which is left for the use of young people in their lounge is widely read."

Town and Country Committee Sponsors Laboratory School

CHICAGO, Ill. A rural laboratory school for the training of teachers in country vacation church schools, was held in the open country at Howard Township, Indiana on May 11-17. This school was under the auspices of the Town and Country Committee, a joint committee of the Federal Council of Churches, the Home Missions Council, and the International Council of Religious Education. Also cooperating were the Indiana Council of Churches and the cooperating churches of Howard Township. The faculty consisted of REV. J. ALLAN RANCH, Youth Director of the Evangelical United Brethren Church; MRS. HAROLD DEMAREE, Specialist in Children's Work for the Disciples of Christ; MISS HARRIETT HARDY, Kentucky Director of Children's Work, Disciples of Christ; and MRS. H. A. CASSIDY, specialist in rural children's work for the Methodist Church. The Director of the School was MISS RUTH ELIZABETH MURPHY, Director of Vacation Religious Education for the International Council.

The Laboratory School was held in the Rich Valley Christian Church. The students came from rural Sunday schools with fewer than 200 enrolled. A vacation school for boys and girls from four to fourteen was an integral part of the program.

Story Paper Editors' Conference Held

CHICAGO, Ill. Editors of forty-three denominations in the International Council of Religious Education met for the twenty-first session of the Illustrated Story Paper Editors' Conference in Chicago, Ill., April 24-26. These editors are responsible for story papers given in Protestant church schools each Sunday and read by an estimated 15,000,000 people weekly. Dr. Mary Alice Jones, Children's Book Editor, Rand McNally Corporation, called these editors, as did others on the program, to utilize the opportunities afforded through this vast outreach to achieve world peace and an ecumenical outlook.

Listening to an array of fiction writers, newspaper men, art editors, and religious leaders the editors spent three days charting their unique task in the life of the Protestant Church. Dr. T. Otto Nall, Managing Editor of *The Christian Advocate*, Chicago, and Mrs. Rebecca Caudill Ayres, author of children's books, were among the speakers. Dr. P. R. Hayward talked on "The Total Task of the Youth Editor in These Times."

In the business sessions of the Conference, the story-paper editor voted to make next year's session take the pattern of a workshop for training the editors in the specifics of journalism, art layout, and development of writers. Edward Lantz, editor, *Classmate*, of the Methodist Church, Nashville, Tenn., was elected president.

Councils in Action

DES MOINES, Iowa. At the recent annual meeting of the Iowa Inter-Church Council, Mr. WIN BROWN, a Methodist layman of Shenandoah, Iowa, was elected president of the Iowa Inter-Church Council. Mr. Brown has been connected with inter-church activities in Iowa for many years. He was one of the staunch leaders of the Iowa Council of Religious Education and worked closely with WALTER HUTTON, for many years executive of the Iowa Sunday School Association and the Iowa Council of Religious Education. The first issue of the *Iowa Inter-Church Councilor*, the new state council paper, says of him: "He is president and general director of the Brown Shoe Fit Company which comprises a chain of stores in southern Iowa and northern Missouri. He thus combines business acumen with genuine Christian motives as he leads Iowa's united Christian forces."

DR. HARRY H. KALAS, executive secretary of the Iowa Inter-Church Council, recently announced the appointment of Mr. FLOYD J. LAUGHMAN, of Des Moines, as director of Promotion and Public Relations of the Council. Mr. Laughman is a layman who for many years has been active in the work of the Iowa Council of Religious Education and the Polk County Council of Religious Education. He was for more than twenty years associated with the Des Moines *Register and Tribune*. He is a churchman, an official, and a Sunday school teacher in his own local church. Mr. Laughman will also have primary responsibility in the next few months in promotion of the 21st International Sunday School Convention among the city and county organizations in Iowa.

ITHACA, N. Y. REV. STANLEY E. SKINNER, for a number of years pastor of the Federated Churches of Williamstown and Westdale, has been appointed Associate Director of the Rural Institute at Cornell University. Mr. Skinner will take up the work carried on by REV. RALPH WILLIAMSON who is on leave of absence for one year. Mr. Skinner is a graduate of Syracuse and of Harvard Divinity School and has done special work at Cornell and Union Theological Seminary. Mr. Skinner has successfully demonstrated what can be done in country churches.

ALBANY, N. Y. On April 25, 26, 27 the state-wide Young Adult Conference for New York state was held at Saratoga Springs, New York. The general theme of the conference was "Young Adults and the Vital Issues of Our Day." Dr. Edwin E. Aubrey, President of Crozer Theological Seminary, was the principal leader.

SCHENECTADY, N. Y. Despite the severest storm of the winter, 587 young people attended the New York State Youth Conference when 400 were expected. Delegates came from 29 counties across the state.

The Youth Conference stressed support of two major projects for the year: one, the raising of funds to purchase heifers for overseas relief, and the other the raising of funds to help defray the expenses of sending a delegate to the World Conference of Christian Youth at Oslo, Norway this summer.

BOSTON, Mass. The Massachusetts Council of Churches has announced the calling of REV. JOHN EDWARD THOMAS, pastor of the First Methodist Church, St. Paul, Minnesota, to the position of Director of Religious Education for the Council.

Mr. Thomas is a graduate of the University of Wisconsin and of Boston University School of Theology. He has had experience not only as pastor of a church, but as one of the ministers in the Hennepin Avenue Methodist Church, Minneapolis, Minn., responsible for a large church school and youth program. He was active in the Fari-bault, Minn., Summer School, both as a member of its board of management and of its faculty, and as chaplain. He has served as dean of interdenominational leadership training schools and as director in summer youth conferences.

NEWARK, N. J. The New Jersey Council of Churches is now publishing a monthly bulletin giving the news and activities of the various committees of the Council. At the Third Annual Meeting of the Council, a proposed budget of \$27,000 was adopted, "that the program of the Council may effectively complement rather than duplicate the work of the Churches"—for—"the main objectives of the Council, in relation to human need, are the same as those of its member churches."

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Dr. Browne Baptist Editorial Division Director

PHILADELPHIA, Pa. REV. BENJAMIN P. BROWNE is the new Executive Director of the Editorial Division of the American Baptist Publication Society, having taken office earlier in this year. Dr. Browne was for the three previous years Executive Secretary of the Pennsylvania Baptist Convention, where his work was outstanding. He edited the state paper, *The Penn-Baptist* in a way that showed he had original editorial ideas. He has held highly successful pastorates in Bath, Bangor and Rockland, Maine and at Winchester and Holyoke, Massachusetts.



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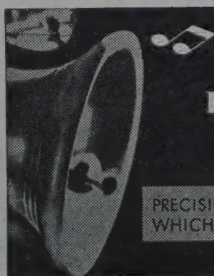
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The Angel and the Badman (Rep.) Irene Rich, Gail Russell, John Wayne. *Melodrama*. Succored by Quaker family after bloody fight, renegade cowboy is subtly won by their philosophy, love for their daughter, finally decides to give up his guns and become a farmer. . . . Pacifism comes off better than might have been expected, though it is only the lucky presence of the sheriff that saves the hero from an enemy after he lays down his guns. An *honestly developed* western, *likable*, with more emphasis on character than action. Set against beautiful Arizona backgrounds. **M,Y**

Bedelia (British Film) Ian Hunter, Margaret Lockwood. *Melodrama*. As she lives apparently virtuous life, recently-married woman is stalked by detective posing as artist to seek proof she is female Bluebeard wanted by police. . . . Good performances in film that should have been tense with suspense, instead is *frequently ponderous*. **M**

Boomerang! (Fox) Dana Andrews, Lee J. Cobb, Arthur Kennedy, Jane Wyatt. *Drama* based on real-life story: how a district attorney comes to feel evidence against man accused of murdering popular minister is untenable, risks political future, continuance of reform administration, to lose case. . . . Shot in Connecticut town near site of actual event and using townspeople for many scenes, film has what we have been asking of Hollywood—realism, intelligence, conviction, absence of phony dressings. *Absorbing drama*. (Note to those who have criticized Catholic emphasis in films: the kindly victim, in real life a Catholic priest, has been made an Episcopal rector.) **M,Y**

Buck Privates Come Home (Univ.) Bud Abbott, Lou Costello. *Farce*. G. I.'s scheme to smuggle French orphan ashore; after "separation," keep one jump ahead of immigration authorities. . . . As usual, story is mere frame for *familiar slapstick* routines, wisecracks. **M,Y,C**

California (Par.) George Coulouris, Barry Fitzgerald, Ray Milland, Barbara Stanwyck. *Melodrama*. A woman gambler and an army deserter guiding wagon train carry on inexplicable feud that ends as romantically as expected, accompanied by gold-strike brawling, bloody conflict between advocates of California statehood and villains scheming to found empire. . . . Beautiful scenery and expensive production wasted on *obvious* tale dissipated by brutal fights, barroom sequences included apparently for own sakes. **M,Y**

Cross My Heart (Par.) Betty Hutton, Sonny Tufts, Rhys Williams. *Comedy*. Chorus girl congenitally unable to tell the truth conceives idea of confessing to murder so struggling lawyer fiancé can gain a reputation by defending her. . . . Done with tongue in cheek, film is repetitious, jittery in dialogue, if taken at all seriously *often in poor taste*. **M**

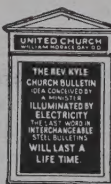
The Devil Thumbs a Ride (RKO) Ted North, Lawrence Tierney. *Melodrama*. What happens when the hitch hiker whom a young family man with a hangover picks up turns out to be wanted by police for murder, leads his companions a wild chase to elude them. . . . A most unpleasant lot of characters in a routine chase film. **M,Y**

The Guilt of Janet Ames (Col.) Melvyn Douglas, Rosalind Russell. *Drama*. How a war widow, enjoying her mourning, is led through "Peter Ibbetson" technique to realize that she is trying to rationalize her own guilt. . . . A "different" sort of film, too pat in conclusion and sometimes confusingly involved, but made *interesting* by fantasy technique and able performances. **M,Y**

Ivan the Terrible (Soviet film) *Drama*. First in series projected by Eisenstein, world famous director, to tell of the Russian czars. For obvious reasons, this one on the first of the czars shows him uniting the nation by championing common man against the nobles bent on retaining dukedoms. . . . Majestic in its design, through sweeping crowd scenes, somber settings, music by Prokofieff, to create impression of mediaeval times, but lacking in continuity, made almost ridiculous by theatricalism of acting. *Interesting* as *synthesis of arts to produce effect*, but ponderous as story-telling medium. **M,Y**

Lady in the Lake (MGM) Robert Montgomery, Lloyd Nolan, Audrey Totter. *Melodrama* based on episode in career of fictional detective Philip Marlowe. . . . Story is involved, sordid, routine. But what makes film worth seeing by students of cinema art is that for the first time an entire production has been shot from point of view of the narrator. A not too successful demonstration of an *interesting technical departure*. **M**

The Macomber Affair (UA) Joan Bennett, Gregory Peck, Robert Preston. *Drama*. Decade of mutual hatred between bullying, fear-wracked husband and sarcastic, deceitful wife comes to tragic climax during big-game hunt, with sardonic guide providing other side of the triangle. . . . Chief virtue of film is the sense of authenticity provided



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by the hunting scenes, set against African backgrounds. Up to a point, story (from one by Hemingway) presents its ugly people in way to indicate their moral decay, but final injection of romantic element detracts. *Sordidness convincingly portrayed*. **M**

Madonna of the Seven Moons (British film) Phyllis Cavert, Stewart Granger, Patricia Roc. *Melodrama* based on principle of split personality—how a devout, wealthy Italian lady suffers periodic mental lapses during which she lives abandoned life among gypsy rogues. Tragic events finally bring two lives together. . . . Able performances, effectively grim atmosphere make far-fetched situations dramatic, at times convincing, but cannot overcome their essential *morbidity*, lack of logic. **M**

Man's Hope (Lopert Films) *Documentary* written and directed by André Malraux from episode in his novel of same name: the bombing of a Franco airfield by patched-up Loyalist planes in Spanish civil war, subsequent crash of one and the impressive march down mountainside by relays of villagers bearing dead and wounded aviators. . . . Shot during 1938 and hidden by novelist in France during recent war, film lacks con-

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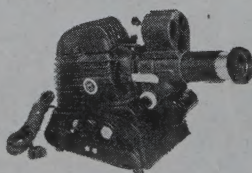
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tinuity, coherence, but therein is revealed its validity. Many sequences extremely moving, characterizations revealing. *Important because authentic.* **M,Y**

Nora Prentiss (War.) Robert Alda, Bruce Bennett, Ann Sheridan, Kent Smith. *Drama*, reportedly based on actual insurance case, tracing downfall of sober physician who falls for night club singer, fakes own death, must pay penalty for sins. . . . Early sequences have conviction, then film degenerates into series of *phony episodes*. Makes sin anything but attractive, but is a sordid business to watch. **M**

Private Affairs of Bel Ami (UA) John Carradine, Ann Dvorak, Angela Lansbury, George Sanders. *Melodrama* based on De Maupassant novel about opportunist who rises to the top by trading on infatuation series of women acquire for him. . . . A *stilted* affair, with implications of novel cleaned up for screen purposes, smoothly done but most unpleasant in theme. **M**

Stallion Road (War.) Ronald Reagan, Zachary Scott, Alexis Smith. *Drama*. Romance set against horse-breeding background, involving a veterinary experimenting on cure for anthrax, his novelist friend and a young

woman devoted to developing high class jumpers. . . . Beauty of scenery and horses are the film's chief assets. A typical Hollywood romantic plot confused by philosophizing on relative virtues of horses and men, marred by two entirely unnecessary, degrading barroom sequences. **M**

Suddenly It's Spring (Par.) Macdonald Carey, Paulette Goddard, Fred MacMurray. *Comedy*. Amorous antics of couple contemplating divorce after she returns from service as marital counselor for WACs. . . . A few good spots of satire, but for the most part simply a vehicle for suggestive innuendos. *Mainly silly.* **M**

Trail Street (RKO) Robert Ryan, Randolph Scott, *Melodrama* set in Liberal, Kan., when first settlers are suffering depredations of drouth, destruction of fields by cattle droves enroute to market—until the famous Bat Masterson arrives as U. S. marshal. . . . Until last few reels, this is interesting drama, even convincing—then film takes the easy way out and winds up in such a riot of violence that it looks like any second-rate western. *Disappointing.* **M,Y**

Wake Up and Dream (Fox) Clem Bevans, June Haver, Connie Marshall, John Payne. *Drama*. How a boat built by eccentric old man miles from water gets itself launched, is means of fulfilling dreams of its builder, a lonely child and an unhappy young woman. . . . Ingenuous and leisurely told, this is a *pleasant enough experience* for those able to overlook the forced dialogue and action, the general amateurishness of the production. In technicolor. **M,Y,C**



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Brotherhood of Man

10 min., 16 mm., Sound. Color. \$4.00.

A delightful new animated color cartoon based on the Public Affairs Committee pamphlet, "The Races of Man" and the accompanying film strip, "We Are All Brothers." This film was produced for the United Auto Workers Union as a contribution toward interracial and intercultural friendship. In a humorous manner, but with a text thoroughly grounded in scientific facts, the film proceeds to show that the variations between races are not nearly as fundamental as is commonly believed, that there is as much variation within one racial group as between two, and that prejudice rather than fact tends to make one regard a given race as superior to another.

Extremely sensitive audiences may be slightly embarrassed by the rather flippant presentation of the source of all races in the persons of Adam and Eve (before these race ancestors had learned to substitute clothes for shrubbery.) Aside from this very minor defect, the film is suitable for all ages and may be considered excellent in all respects as a stimulating adjunct to programs on interfaith and race relations.

Editorials

What Drummer Do You Hear?

SOMEWHERE, some time, as memory records it, a man in a street parade did not seem to be marching with the others near him in the line. While their stride was slow and stately, his was sprightly, high stepping. To a jesting friend he explained his lack of conformity in the words, "But I hear a different drummer up the line."

In any movement there are many drummers. Some beat the slower and proven pace of the past. Some speed it up to the present. And woe be to any person or movement that spurns these two. But somewhere there has to be a drumming, up the line, that takes its tempo from the future. And a double woe to him whose ears are not tuned to catch it.

At the Annual Meeting of the Council this year much was said about the twenty-five years of history just past. But the program committee wisely set aside a full evening and asked those who packed the church to turn their eyes forward. A pageant set the unmet needs of the future in the minds of all. And then another drum was put in a man's hand and he was asked to strike it to the pace of "The Next Twenty-Five Years in Christian Education." The man was Dr. Nevin C. Harner, President of Heidelberg College and one who has been intimately connected with the International Council and Christian education at many points. The drumming rolled down the line that night in five waves.

First, *the need of grounding people of all ages more effectively in the Christian faith.* That there is such a faith he takes for granted and then asks and answers his question: "Was there ever a time when this faith was so sorely needed? People need it as a refuge in the face of personal and social disaster, actual and threatened. They need it equally as a touchstone in the manifold moral perplexities of life, and millions of them do not have it, not only those outside our churches, but those within our fellowship. They do not possess it as living reality because we have not taught it to them persistently, thoroughly, and well." And he thrusts his point home with the words: "This is the first commandment with promise for Christian education. If we fail here, nothing else we do in

the next twenty-five years will amount to a great deal."

Second comes *the necessity of undergirding family life and recapturing the home as the first agency of religious nurture.* The drummer made his hearers see the perils facing the home, sense its place in Christian education, and then get a new vision in the words: "We shall witness a new type of hyphenated curriculum—church-home or home-church—with specific guidance to the homes of the land in the performance of their basic mission. This is the second commandment with promise for the forces of Christian education."

The third wave took this form: "*We must fit people for effective cooperative membership in the world-wide church of Christ.* We who stand within the Christian education movement have not been very good at this. One of the finest things we can do for the individuals in our care is to make them 'very members incorporate in the mystical body of Christ.' . . . The world-wide church is looming before us with a new clarity. But the first step is for us ourselves and the many teachers and

We Are the Seeds

HOLD US, small and brown and weak, in your hand—and you will hold wheat fields, oak trees, flowers, cargo ships that sail the seven seas.

We are symbols of the recurring life of all things.

We are nature's link between her past and her future.

In mysterious fashion the laws of growth stamp in us the image and the forms of the parent from which we have come.

At the spur of your desire, by the touch of your hand, we are buried in your soil—to die.

We die—to live again in your fields, to wave before your eyes in the magic of a new season's wealth, to fuse soil and sun and rain into a servant of man's need.

And in our death we follow the ceaseless law of nature and provide again the germs of a new generation. For we obey the Ancient Word, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

We are the seeds.

P.R.H.

leaders throughout the country to see the church, high and lifted up, as it is, and as it can be under God."

As a fourth summons to the march of the future, Dr. Harner called his hearers *to fit people of all ages for intelligent world citizenship.* He asserted that Willkie's "One World" would not come of itself and reminded his hearers that: "Surely Christian education has a solemn responsibility to prepare people for one world under God with all its might, because we are the followers of the Prince of Peace and the original custodians of this very dream. And so, negatively, we must set ourselves to the uprooting of every prejudice and, positively, we must educate for Christian world order with all our might."

Finally, the speaker called the people to redouble their efforts *to reach the millions now untouched by Christian teaching.* He called for a blending of the older fiery evangelistic passion with the new methods of today. He stressed the need of more aggressive effort in every phase of work we are now doing, and then branched out in a new direction, saying that: "We must go beyond all this and not rest content until we devise a formula for including religion in non-sectarian fashion within the public school itself. Surely this can not be done in terms of doctrine nor in separate courses in religion, but there are able minds which say it can be done as part and parcel of many courses. The history teacher can deal with religious motivations and forces alongside the economic and all the rest. The civics teacher can interpret church and synagogue in exactly the same manner as store, bank, post office, and political party. Here is a major task which will require the maximum of Christian statesmanship, but until it is done, all efforts to Christianize our populace will remain partial and be only partially effective."

And "another drummer" closed with: "It is a great time to be alive and a great time to be Christian educators. As surely as God is God, the best is yet to be."

What drummer do you hear?

Mysterious Link

THE HAND—God's mysterious link between a man's mind and his world—has been emphasized of late in the *Journal*. This month an article shows the place of a craftshop in Christian education and a review of J. L. Kraft's book *Adventure in Jade* sets a hobby wisely in an individual life. In April three articles on creative activity touched the same theme. And all in harmony with the prayer, "God be thanked for my hand."